

Pali Text Society,

ITI-VUTTAKA

EDITED BY

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PREFACE.

For this edition of the *Itivuttaka* I have had the use of the following MSS. :

1. Sinhalese—

C., palm-leaf MS. of the India Office Library.

D., paper MS. in the possession of Professor Rhys Davids.

E., paper MS. being a present to me from Mr. Donald Ferguson, Ceylon

2. Burmese—

B, palm-leaf MS. of the India Office Library, Phayre Collection.

M, palm-leaf MS. of the India Office Library, Mandalay Collection.

P., palm-leaf MS. of the Bibliothèque Nationale at Paris, marked on the cover "A 28 Iti-Vuttaka Pāli, A 29—Aṭṭhakathā. P. Grimblot."

Pa., a second palm-leaf MS. of the Bibliothèque Nationale.

Of *Dhammapāli's Aṭṭhakathā*, the Commentary to the *Itivuttaka*, I could only use :

A., a paper MS., "copied for the London Pāli Text Society by Edmund K. Gooneratne. Galle. 1885."

Aa. signifies the quotations from the text in the commentary.

I tried also to collate and transcribe the Paris palm-leaf

MS. mentioned above, under P, which I was allowed to use in the University Library, but the Saxon Government wanted me to send it back after six months. I did not advance very far, the light in the library being too bad.

Though I cannot make out a lineage of the MSS., yet they may be arranged in groups. Nearly every line proves that D. and E. represent one good Sinhalese MS., of which they are modern copies. B. sides with C.: see p. 104, note 11, where both MSS. have *tecraṃ* for *tvevidan*, and a great many of other passages, where these two MSS. agree (p. 16, note 2; p. 19, note 11; p. 20, note 13; p. 24, note 11; p. 31, notes 15 and 21; p. 110, note 13; p. 112, note 7); in sutta 99 only these two MSS. contain the spurious first gāthā. But what is of more importance is, that several faults of the Sinhalese MS. C. point to a Burmese source: *ārāmayanti* for *ārādhayanti*, p. 111, note 18; *bhikkhamānassa* for *sikkh*, p. 104, note 7; *te* for *vo*, p. 80, note 10, and p. 111, note 5; *ro* for *yo*, p. 86, note 8. *Dh* and *m*, *bh* and *s*, *te* and *vo*, are very much alike in the Burmese alphabet, and also *r* for *y* seems to be originally a peculiarity of the Burmese MSS. In the same way the Sinhalese MSS. D. and E. and the Burmese MS. M. have in common the nonsensical *bhesmā* (for *tasmā*), p. 86, note 15. This substitution of *bhe* for *ta* can be explained satisfactorily from the shape of the Burmese letters. P. and Pa. may be ranged together on account of some particular readings: see p. 4, note 2; p. 18, notes 5 and 10; p. 56, note 1; p. 62, note 5; p. 74, note 5; p. 94, note 2; p. 103, note 6; p. 107, note 8. But, on the other hand, there are certain readings which only Pa. and C. have in common: see p. 52, note 1; p. 54, note 1; p. 62, note 5; p. 77, note 1; especially p. 61, note 14, where the same piece of text is inserted in the wrong place in both MSS.!

The main purpose of these remarks is to show that I had no right to prefer the Sinhalese to the Burmese MSS. Even Sinhalese MSS. may have been copied from, or influenced by, Burmese MSS.

The best MS. I could use is M. It is beautifully written,

and is often the only one which gives the correct reading: see p. 4, note 5; p. 11, note 9; p. 27, note 10; p. 31, note 10; p. 35, note 11; p. 70, note 1; p. 96, note 2; p. 104, note 14; p. 108, note 5; p. 113, note 12; p. 121, note 12. M. is also especially careful in putting correctly the long *ī* and the anusvāra. Before I received M., the agreement of all other MSS. nearly seemed to me to be in favour of forms with short *i*, and of forms without anusvāra. But a single new MS. may overthrow such theories, and therefore I do not believe in nominatives of plural like *upadhi* (p. 69, note 4), *aggi* (p. 92, note 5), or in nominatives of singular like *anātāpi* (p. 115, note 19), or in accusatives of singular like *mahesi*, *muni* (p. 32, note 22 and note 26; p. 40, note 8), or in first persons of singular like *ahosi* (p. 15, note 8), etc. Childers quotes *āyatam* and *āyati* as adverbs, meaning "in future," but the latter form may only be a fault of the MSS.: p. 94, note 9, all MSS. except M. omit the anusvāra; p. 115, note 4 even M. omits it. Besides clerical errors, there are only very few other cases in which I did not follow M.: see p. 73, note 7, where *saṅharāṇi* is a doubtful form (but my "*saṅga-hāṇi*" is also rather doubtful¹); p. 76, note 17, where *anumodenti*¹ does not agree with the *anumoditam* of the first gāthā; p. 80, note 7, where the passive *pamuccanti* does not suit the sense; see also p. 110, note 3; p. 37, note 1.

Though the MSS. sometimes differ in single words, yet it is impossible to establish different recensions.

The commentary often mentions various readings, even such which did not appear in my MSS. (e.g., p. 30, note 5 and 8), but I did not always take the same choice (e.g., p. 23, note 8), my confidence in the commentary being shaken by the absurd *hāsapaññānaṃ*, p. 36, note 1, which the commentator tries to explain. Nevertheless the commentary was a great help to me, even in the very bad MS. which alone was at my disposal most of the time. I may add here,

¹ A. prefers *anumodenti*, but mentions *anumodanti* as the reading of "*heci*."

that I could only conclude from the explanatory remarks, that the reading which the commentary approves of, p. 86, line 5, is *pamāṇam-anucirṇṇo*.

There are marks of a certain unity of tradition. Up to sutta 50 the stereotype formulas of each sutta (*Vuttam hetam*, etc), are in all MSS. The first omissions of them occur in suttas 50 and 51. Then there are occasional omissions generally in all MSS. except M.; see suttas 59, 61, 67, 69. In suttas 70-76 the formulas are again in all MSS.; in suttas 77-80 they are only in M. From sutta 80, the beginning of the fourth vagga of the Tikanipata, there is a certain rule. M has the formulas in the first and in the last sutta of each vagga, the other MSS. omit them everywhere. In the final sutta 112, they are again in all MSS.

The numerous repetitions are nearly everywhere given in full in all MSS., only in the one sutta 99 there is the same peyyāla in all MSS.¹ Other intentional omissions are only sporadic; see suttas 74 and 111.

Corruptions common to all MSS. are very rare. There is one, perhaps, in the uddāna, p. 31; see note 5. There would be two more in suttas 27 and 47, if I am right to assume interpolations in the gāthās, see p. 22, note 1; and p. 42, note 5. All MSS. except the commentary have the same wrong addition, p. 110, note 3. Other faults or peculiarities appear at least in a plurality of MSS.; see p. 86, note 1; p. 70, note 1; p. 96, note 2; p. 110, note 3; see also p. 3, note 1 (two suttas change place); and p. 108, note 11 (two phrases change place). It is very curious that in sutta 112 nearly all MSS. (and also the text of the *Aṅguttara-Nikāya*!) have the same evident fault—*abhisambuddho*, instead of *abhisambuddha*, see p. 121, note 10. And how is to be explained that in sutta 109 the same

¹ I regret not to have filled up this peyyāla, the printed editions ought to fill up all such omissions, for the solemn repetitions of the same words add greatly to the impressiveness of the text.

absurd *pahāsi* instead of *sahāpi* appears in C and M., with *mahāsiṇi*, a corruption of apparently the same origin, in B?

Especially rarer words or forms were easily open to corruption; see p. 80, note 8; p. 89, note 8; p. 122, note 8. I am not sure whether *svīgī* in sutta 108, and *-samudāye* in sutta 22, are corrupt forms. For *abhāsiya*, in suttas 70 and 71, with short *a* in all MSS., I proposed *pabhāsiya*, but *ābhāsiya* would be a better correction, initial *a* for initial *ā* being a common fault in Burmese and Sinhalese MSS. And, again, in sutta 27 all MSS. have the singular form *anupariyaṇā*, where I regret not to have introduced my conjecture "*anupariyaṇam*" into the text. On the other hand, I regret to have introduced into the text the *pahantvāna* of some MSS., *pahatvāna* (from *pagahati*) being the correct form. The *anukhātī*, p. 22, I do not understand.

Of course the worth of the various readings can only be appreciated by those who know the original alphabets. I have not printed mere clerical errors of the MSS., not all instances where the length of the *i* or *u* was not marked, the *anusvāra* omitted, not all instances, where *n* is put for *ṇ*, or *ṇ* for *n*, where the Burmese MSS. put *th* for *tth*, *jh* for initial *jh*, etc. In the Burmese alphabet initial *a* and *bha*, *bha* and *sa*, *ya* and *ha*, *ta* and *tha*, *ka* and *na*, *pa* and *ma*, *ma* and *dha*, *ga* and *ra*, *la* and *gā*, *ta* and *vā*, are very much alike; in the Sinhalese alphabet *na* and *ta*, *ya* and *sa* and *gha*, *ga* and *bha* and *ha*, *dīha* and *cca*, etc.

Other faults seem to have their cause rather in a neglect of pronunciation: in Burmese MSS. *th* for *tth* (*paṭhamā*), *c* for *j* (*bhūñceyyam*), *dd* for *ddh* (*saddham*), *jj* for *jh* (*ajjagā*); in Sinhalese MSS. *l* for *ḷ* (*ayelakā*),² and vice versa (*pālenti*), etc. When I saw the corruptions of the MS. of the commentary I often thought that it was written after dictate by a scribe who had only a superficial knowledge of the language or did not care for what he wrote.

In some minor points I am guilty of inconsequence,

See the corruptions of *nūlam*, p. 37, note 6.

owing to the inconstancy of the MSS.: see *sāmyojananā* and *saññāmassa*, *saṅgho* and *saṅkhāra*, *taṃhā* and (sanskritised) *tasmā*, etc.

In sutta 17 M. has the *na* before *samanupassāmi*; in sutta 22 M. has *caturanto*, with short *a*. Page 26, line 4, read *ca* instead of *iā*, as in suttas 65 and 83.

Regarding the metre I want only to observe that the irregular number of syllables is sometimes the result of turning a regular verse into its opposite: see sutta 18, where *kappam nrayamhi paccati* is an imitation of *kappam saggamhi modati* in sutta 119; in the same way *nrayam so upapajjati* in suttas 64 and 70 goes with *saggam so upapajjati* in suttas 65 and 71.

My thanks for MSS. are due to Dr. Rost, of the India Office Library, to Professor Rhys Davids, to the Director of the Bibliothèque Nationale, at Paris, and to Mr. Donald Ferguson.

E. WINDISCH.

Itivuttakam.

NIMO TASSA BHAGAVATO ARHATO SAMMAṢAMBUDDHASSA

[Ekaṇipāto]

1. (Ek. I. 1) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam: Ekadhammam¹ bhikkhave pajahatha² Ahaṃ vo pātibhogo³ anāgāmitāya. Katamaṃ ekadhammaṃ? L o b h a m bhikkhave ekadhammam pajahatha Ahaṃ vo pātibhogo anāgāmitāyā-ti. Etam-atthaṃ bhagavā avoca, tatthetam itī vuccati :

Yena lobhena luddhāse
sattā gacchanti duggatim |
tam lobham sammaḍ-aññāya
pajahanti vipassino |
pahāya na punāyanti
imaṃ lokam kudācanaan-ti ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 1 ||

2. (Ek. I. 2) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam: Ekadhammam bhikkhave pajahatha. Ahaṃ vo pātibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? D o s a ṃ⁴ bhikkhave ekadhammam pajahatha. Ahaṃ

¹ For ekadho here and in the following suttas the MSS. have sometimes ekaṇḍho, but the nom. Ekadhammo in sutt. 18 and 19 proves that it is a compound.

² pajahata B. here and in the following suttas.

³ pātibhogo ti pātibhū, A.

⁴ Not skr. dosha, but skr. dvesha: dosan-ti anattam-me acarīti āghāto jāyatīti, etc., A.

vo pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca,
tatthetam iti vuccati.

Yena dosena duṭṭhāse
sattā gacchanti duggatim
tam dosam sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācānan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 2 ||

3. (Ek. I. 3) Vuttam hetam bhagavatā vuttam-arahatā
ti me sutam : Ekadhammam bhikkhave pajahatha. Aham
vo pātibhogo anāgāmitāya. Katamam ekadhammam ?
M o h a m bhikkhave ekadhammam pajahatha. Aham vo
pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca,
tatthetam iti vuccati :

Yena mohena mūḷhāse
sattā gacchanti duggatim |
tam moham sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācānan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

4. (Ek. I. 4) Vuttam hetam bhagavatā vuttam-arahatā
ti me sutam : Ekadhammam bhikkhave pajahatha. Aham
vo pātibhogo anāgāmitāya. Katamam ekadhammam ?
K o d h a m bhikkhave ekadhammam pajahatha. Aham
vo pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca,
tatthetam iti vuccati -

Yena kodhena kuddhāse
sattā gacchanti duggatim |
tam kodham sammad-aññāya
pajahanti vipassino |
pahāya na punāyanti
imam lokam kudācānan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 4 ||

5. (Ek. I. 5) Vuttam hetam bhagavatā vuttam-arahatā¹ ti me sutam. Ekaḍhammam bhikkhave pajahatha Aham vo pātibhogo anāgāmitāya. Katamam ekaḍhammam? Ma k k h a m² bhikkhave ekaḍhammam pajahatha. Aham vo pātibhogo anāgāmitāyā-ti Etam-attham bhagavā avoca, tatthetam iti vuccati

Yena makkhena makkhāse
sattā gacchanti duggatim |
tam makkham sammad-aññāya
pajhanti vipassino |
pahāya na punāyanti
inam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti 5

6 (Ek. I. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Ekaḍhammam bhikkhave pajahatha Aham vo pātibhogo anāgāmitāya. Katamam ekaḍhammam? M ā n a m bhikkhave ekaḍhammam pajahatha. Aham vo pātibhogo anāgāmitāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Yena mānena mattāse
sattā gacchanti duggatim |
tam mānam sammad-aññāya
pajhanti vipassino |
pahāya na punāyanti
inam lokam kudācanan-ti |

Ayam-pi attho vutto bhagavatā iti me sutan-ti 6

7. (Ek. I. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. S a b b a m² bhikkhave anabhijānam aparijānam tattha cittaṃ avirājayam appajaham abhabbo dukkhakkhayāya. Sabbāñca kho bhikkhave abhijānam pari-

¹ C. D. E. P. Pa. have the māna-suttam before the makkha-suttam. I follow B.M. and A.; see also the Uddāna after sutt. 10.
² sabbampi, B.

jānam tattha¹ cittam virājayam pajaham bhabbo² dukkhakkhayāyā-ti. Etam-attham³ bhagavā avoca, tatthetam iti vuccati.

Yo sabbam sabbato ñatvā
sabbatthesu⁴ na⁵ 3 rajjati⁶ |
sa ve⁷ sabbam⁸ paññā⁹ so⁷
sabbadukkham⁸ upaccagā⁹ ti ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti || 7

8. (Ek. I. 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Mānaṃ bhikkhave anabhijānaṃ aparijānam tattha cittam avirājayam appajaham abhabbo dukkhakkhayāyā Mānaṃ kho bhikkhave abhijānaṃ parijānaṃ tattha cittam virājayam pajaham bhabbo dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati.

Mānupetā ayam pajū
mānaganthā¹⁰ bhavē¹¹ rata |
mānam aparijānantā¹²
āgantāro¹³ punabbhavaṃ ||

¹ abhabbo, C. ² sabbasattesu, P. Pa. ³ na puna, B.

⁴ sajjati, E., *corrected into* rajjati, D

⁵ sa ve, M.; sace, B. C. P. Pa.; sabbe, D. E., *the explanation of the Comm.* (byattam, ekam-sena) *is also in favour of* ve (the preceding sa is nipātamattam)

⁶ sabbam, B. C. P. Pa.; sabba, M. D. E., *but in D. corrected into* sabbam

⁷ paññā so B. M. Pa.; paññāyo, C.; paññāto, D. E.; A. has . sabba paññā ti sabbam (*sic* ?) parijānanato yathāvuttassa sabbassa paññābhisamayavasena pari-jānanato so hi (*sic* ?) yathāvutto yogāvacaro ariyo.

⁸ dukkham-upo, M.

⁹ upajjhagā, C. P. Pa.

¹⁰ ganthā, C. D. E. M.; °ganthā, P. Pa.; °khandhā, B.

¹¹ bhavē, B.

¹² mānam na parijānantā, P. Pa.

¹³ āgantāro, D. E. M.; aganthāro, C.; agandhāro, P. Pa.; āgantvāyo, B.

Ye ca mānaṃ pahatvāna¹
 vimuttā mānasankhaye² |
 te mānagantābhībhūno³
 sabbaḍakkham⁴ upaccagun-ti⁵ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 8 ||

9. (Ek. I. 9) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Lobham bhikkhave anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayam appajham abhabbo dukkhakkhayāya. Lobhañca kho bhikkhave abhijānaṃ parijānaṃ tattha cittaṃ virājayam pajham bhabbo dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Yena lobhena luddhāse
 sattā gacchanti duggatim |
 tam lobham sammad-aññāya
 pajhanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 9 ||

10. (Ek. I. 10) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dosam bhikkhave anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayam appajham abhabbo dukkhakkhayāya. Dosañca kho bhikkhave abhijānaṃ parijānaṃ tattha cittaṃ virājayam pajham bhabbo dukkhakkhayāyā-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati.

¹ pahatvāna, D. E.; pahantvāna, B.; pahantāna, M.; pahantānam, C. Pa. A. (*explanation of the Comm.*: pajahitvā).

² °saṃya D. E., but in D. corrected into °saṃkhaye, manusaṃkhaye, C.

³ °gantābhībhūno, M.; °gandhābhībhūno, C. P. Pa., °bhuno ca, B.; °kkhandhābhībhūto so D. E., but in D. corrected into °bhūtā, without so.

⁴ °ḍakkham-up°, M.

⁵ upajjhagā, C. P. Pa.

Yena dosena duṭṭhāse
 sattā gacchanti duggatim |
 tam dosaṃ sammad-aññāya
 pajahanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 10 ||

Pātibhogavaggo paṭhamo.

Tass ¹-uddānam ²:

Rāga (1) -dosā (2) atha moho (3)
 kodha ² (4) -makka ³ (5) -mānaṃ ³ (6) sabbaṃ (7) |
 mānato (8) rūga (9) -dosā ⁴ (10) puna dve
 pakāsītā vaggam-āhu paṭhaman-ti ||

11. (Ek. II. 1) Vuttam hetam bhagavata vuttam-arabhatu
 ti me sutam. Mohaṃ bhikkhave anabhijānaṃ अपरि
 jānaṃ tattha cittaṃ avirājayaṃ अप्रजयाम् abhaddo
 dukkhakkhayāya. Mohañca kho ⁵ bhikkhave abhijānaṃ
 parijānaṃ tattha cittaṃ virājayaṃ प्रजयाम् bhaddo duk
 khakkhayāyā-ti Etam-attham bhagava avoca, tattthetam
 iti vuccati

Yena molena mūlhāse
 sattā gacchanti duggatim ⁶ |
 tam moham sammad-aññāya
 pajahanti vipassino |

¹ Only in M., but M. has always uddānam The best text of this uddāna is in M.

² kodha, M.; kujjhanam, B. C.; kujjhanam, D. E.; kujjha, P. Pa.

³ makkham mānam, C.; manamakha, D. E.; makka, P. Pa.

⁴ dosā. B. C. M. P. Pa.

⁵ kho om D. E. Pa. (in P added under the line).

⁶ duggati, P. Pa.

pahāya na punāyanti
 imam lokam kudācanan-ti ||
 Ayam-pi attho vutto bhagavatā iti ¹ me sutan-ti || 1 ||

12. (Ek. II. 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. K o d h a m bhikkhave anabhijānam aparijānam tattha cittam avirājayam ² abhabbo dukkhakkhayāya. Kodhañña kho bhikkhave abhijānam parijānam tattha cittam virājayam pajaham bhabbo dukkhakkhayāya-ti. Etam-attham bhagavā avoca; tatthetam iti vuccati :

Yena kodhena kuddhāse
 sattā gacchanti duggatim ² |
 tam kodham sammad-aññāya
 pajahanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 2 ||

13. (Ek. II. 3) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. M a k k h a m bhikkhave anabhijānam aparijānam tattha cittam avirājayam appajaham abhabbo dukkhakkhayāya. Makkhañña kho bhikkhave abhijānam parijānam tattha cittam virājayam pajaham bhabbo dukkhakkhayāya-ti. Etam-attham bhagavā avoca, tatthetam iti vuccati .

Yena makkhena makkhāse
 sattā gacchanti duggatim ³ |
 tam makkham sammad-aññāya
 pajahanti vipassino |
 pahāya na punāyanti
 imam lokam kudācanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

14. (Ek. II. 4) Vuttam hetam bhagavatā vuttam-ara-

¹ ti, B.

² duggati, Pa.

³ duggati, P. Pa.

hatā ti me sutam. Nāham bhikkhave aññam ekaniṇṇam¹ pi samanupassāmi yena nivarane² nivutā pajā dīgharattam sandhāvanti samsaranti yathāyidam³ bhikkhave a vijjā⁴ nivaranam.⁴ Avijjānivarane⁵ hi⁶ bhikkhave nivutā pajā dīgharattam sandhāvanti samsarantīti. Etam-attham bhagavā avoca, tatthetam itī vuccati :

Natth-añño ekadhammo pi⁷
yeneva nivutā pajā |
samsaranti ahoi attam
yathā⁸ mohena āvutā⁹ ||

Ye ca moham pahatvāna¹⁰
tamokkhandham¹¹ na te puna samsaranti
hetu¹² tesam na vijjati¹³ ||

Ayam-pi attho vutto bhagavatī itī me sutan-ti || 1 ||

15. (Ek. II. 5) Vuttam hetum bhagavatī vuttam-arahatā ti me sutam. Nāham bhikkhave aññam¹⁴ ekasamyojanam¹⁴ pi samanupassāmi yeneva¹⁵ samyojanena¹⁶ samvuttā¹⁷ sattā dīgharattam sandhāvanti samsaranti yathāyidam¹⁸ bhikkhave tañhā samyojanam.¹⁴ Tañhāsamyojanena hi bhikkhave samvuttā¹⁷ sattā dīgharattam sandhāvanti samsarantīti. Etam-attham bhagavā avoca, tatthetam itī vuccati.¹⁹

¹ ekaniv°, B. Pa.

² niv°, B. Pa.

³ yathāyidam, B. P. Pa.

⁴ °niv°, B. P. Pa.

⁵ °niv°, B. Pa.

⁶ hi om. D. E.

⁷ ca, D. E.

⁸ sadā, D. E.

⁹ āvutā, P. Pa.

¹⁰ pahatvāna, D. E.; pahantvāna, B. C.; pahantāna, M.; pahantānam, P.; pahanantāna, Pa.

¹¹ tamokkh°, M.; tamokkhandhā, C.

¹² hetu mūlakāraṇā avijjā tesam na vijjati sabbaso natthi samucchinattā ti, A.

¹³ aññam, om. B.

¹⁴ °saññojanam, B. M.

¹⁵ yena, M.

¹⁶ saññoj°, B. M.

¹⁷ samvuttā, one t cancelled. D. E.

¹⁸ yathāyidam, B. C. P. Pa.

¹⁹ Etam 'only in M.

Tanhādutiyo¹ puriso
 dīgham-addhānaṃ samsaram |
 itthabhāvaññīathābhāvam²
 samsāraṃ nātivattati³ ||

Evam⁴-ādīnavam ſiātvā⁵
 tanhādūkkhassa sambhavam |
 vītatanho anāḍāno
 sato bhikkhu paribbaje ti ||⁶

Ayam-pi attho vutto bhagavatā iti me sutan-ti⁷ ||⁵

16. (Ek. II. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam.⁸ Sekkha⁹ssa bhikkhave bhikkhuno appattamānasassa¹⁰ anuttaram yogakkhemam patthayamānassa viharato ajjhātikam angan-ti karitvā¹¹ na aññāṃ ekangampi samanupassāmi evam bahūpakāraṃ¹² yathāyidam¹³ bhikkhave yoniso manasikāro. Yoniso bhikkhave bhikkhu manasi¹⁴ karonto akusalam pajaheti kusalam bhāveti Etam-attham bhagavā avoca, tatthetam iti vuccati.¹⁵

¹ tanhādutiyo tanhāsahāyo (in the MS sahāro), A.

² itthabhāva°, B D E. M P Pa (in D. corrected to ittham-bhāva°), itthibhāva°, C. Ā. (tattha itthibhāvo manussattam aññāthābhāvo tato anāḍānā etc.).

³ nātivattati na atikkamati, A.

⁴ evam, C. M. P. Pa A.; etam, B. D. E. ⁵ disvā, C. P. Pa.

⁶ The same gāthās occur sutt. 105

⁷ Ayam° only in M.

⁸ Vuttam° only in M. ⁹ sekkhassa, C. D. E.

¹⁰ appatta°, B D. E. P. M. Aa.; asampatta°, Pa., asampattamānassa, C.; appatta-arahattassā - ti, A., for this meaning of mānasa quoting a gāthā which occurs Dhammap. p. 255 (s Chuliers, Dict. s. v. sekho).

¹¹ attano santāne samuṭṭhitam karaṇan-ti katvā, A.

¹² bahūkūram, C ¹³ yathāyidam B.; yathāidam, D.

¹⁴ From manasi unto khaḷyam a whole line om. in C

¹⁵ Etam° only in M.

Yoniso manasikāro
 dhammo sekhasa¹ bhikkhuno |
 natth-añño evaṃ bahūpakāro²
 uttamatthassa paṭṭiyā |
 yoniso padaham³ bhikkhu⁴
 khayam dukkhassa pāpuno ti⁵ ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti⁶

17. (Ek. II. 7) Vuttam hetam bhagavatā vuttam-ara-
 hatā ti me sutam⁷ S e k h a s s a⁸ bhikkhave bhikkhuno ap-
 pattamānasassa anuttaram yogakkhemam patthayamānas-
 sa viharato bāhuṃ angam-ti karitvā na aññaṃ ekangam-
 pi samanupassāmi evaṃ bahūpakāram yathāyidaṃ⁹ bhik-
 khave kalyāṇaṃ mittaṃ¹⁰ Kalyāṇamitto bhikkhave
 bhikkhu akusalam pajahati kusalam bhāveti¹¹ Itam-
 attham bhagavā avoca, tatthetaṃ iti vuccati.¹²

Kalyāṇamitto yo bhikkhu
 sappatisso¹³ sagāro¹⁴ |
 karam¹⁵ mittānam¹⁶ vacanam
 sampajāno paṭissato¹⁷ |
 papuno anupubbona
 sabbasamyojanakkhayan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti¹⁸ ||

18. (Ek. II. 8) Vuttam hetam bhagavatā vuttam-ara-
 hatā ti me sutam.¹⁷ Ekadhammo bhikkhave loke upajja-

¹ dh° yassa s°, B.; dh° sekkhassa, D. E.

² bahukāro, M.

³ padaham, D. E.

⁴ bhikkhū, E., bhikkhave, D.

⁵ pāpuno, E., °nāti, D.

⁶ Ayam° only in M.

⁷ Vuttam° only in M

⁸ sekkhassa, C. D. E.

⁹ yathāyidaṃ, B. Pa.

¹⁰ mittam, P. Pa.

¹¹ bhāveti, B.

¹² Itam° only in M.

¹³ sappatisso M.

¹⁴ kalyāṇam°, C.

¹⁵ paṭi°, M.

¹⁶ Ayam° only in M.

¹⁷ Vuttam° only in M.

māno uppajjati bahujanāhitāya bahujanāsukhāya,¹ bahuno janassa² anattāya ahitāya dukkhāya devamanussānam. Katamo³ ekadhammo? Saṃghaḥ bhedo. Saṃghe kho pana bhikkhave bhinne aññamaññaṃ bhaṇḍanāni ceva honti, aññamaññaṃ paribhāsā ca honti,⁴ aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajanā⁵ ca⁶ honti, tattha appasādanā⁷ ceva na-ppasidanti, pasannānañca ekaccānam aññatthattam⁸ hotīti. • Etam-attham bhagavā avoca, tatthetam itī vuccatī :⁸

Āpāyiko⁹ nerayiko
kappaṭṭho saṃghabhedako |
vaggārāmo¹⁰ adhammattho
yogakkhemato dhamsatī¹¹ |
saṃgham samaggam¹² bhivāna¹³ ✓
kappam nirayamhi¹⁴ paccatīti |

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 8 ||

19. (Ek. II. 9) Vuttam hetam bhagavatā vuttam-arahatā itī me sutam. Ekadhammo bhikkhave loke uppajjamano uppajjati bahujanahitāya bahujanāsukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānam. Katamo

¹ bahujana ahitāya bahujana asukhāya, B P. Pa., D. E. omit these words.

² bahujanajanassa, B. C. (in B the first ja cancelled)

³ Katamo ca, D. E. ⁴ a° paribhāsā ca h° om. Pa

⁵ pariccaj°, B. ⁶ ca om. C.

⁷ aññatthattam, C. E. M.; aññatattam, B. D. P. Pa., A.

⁸ Etam° only in M. ⁹ āpāy°, M., apāy all other MSS.

¹⁰ vaggārāmo, B. C. M. (cp. kammārāmo, sutt 79), vaggārāmo, P. Pa., vaggarato, D. E.

¹¹ yogakkhemā vidhanisati, M.; for dhamsatī see Journ P. T. S., 1885, p. 41.

¹² saṃghasamaggi, B. (see sutt. 19). ¹³ bhetrāna, D. E. Pa.

¹⁴ nirayamhi (see °) paccatī—not niraye, in spite of the nine syllables—the counterpart of saggamhi modati in sutt. 19; nirayamhi ca, P. Pa.

ekadhammo¹ Saṅghassa samaggī.¹ Saṅgho kho pana bhikkhave samaggo na ceva aññamaññaṃ bhaṇḍanāni² honti, na ca aññamaññaṃ paribhāsa honti, na ca aññamaññaṃ paṭikkhepā honti,³ na ca aññamaññaṃ paricecajanā⁴ honti, tattha appasannā ceva pasidanti⁵ passanānañca⁶ bhiyyobhāvo⁷ hotīti. Etam-attham bhagava avoca, tatthetam itī vuccati :

Sukhā⁸ saṅghassa sāmaggī⁹
 cānuggāho¹⁰ |
 sāmaggarato dhammaṭṭho
 yogakkhemā na dhamasati |
 saṅgham samaggam¹¹ katvāna
 kappam saggamhi modatīti ||

Ayam-pi attho vutto bhagavatā itī me sutanti¹² || 9 ||

20. (Ek. II. 10) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam. Idhāham bhikkhave ekaccaṃ puggalaṃ paduṭṭha cittaṃ evaṃ cetasa ceto paricca pajānāmi, imamhi cāyaṃ samayo puggalo kalam karēyya yathā bhatam nikkhitto evaṃ niraye.¹³ Tam kissa hetu? Cittaṃ hi ssa bhikkhave paduṭṭham. Cetopadosahetu kho pana¹⁴ bhikkhave evam-idhekacce sattā kāyassa bheda param-maṇaṇā apayam duggatiṃ vupātāṃ nirayam upapajjantīti.¹⁴ Etam-attham bhagavatā avoca, tatthetam itī vuccati :

¹ sāmaggī, P., *all other MSS.* ² bhaṇḍana, D. E.

³ Pa. *omits* na ca . . . honti. ⁴ paricecajanā, B.

⁵ passid°, Pa. ⁶ pass°, P. Pa

⁷ bhiyyo°, B. M. P. Pa. ⁸ Sukhāya, B.

⁹ *With short i all MSS.*

¹⁰ cānuggāho. C. D. E. M. P. Pa, Au ; cānuggāho, B.

¹¹ saṅgham samaggam, M., saṅghasam°, P. Pa.; saṅghassa s°, D. E.; saṅghasāmaggim, C.; °i, B.

¹² niraye ti, P. Pa. ¹³ panu om. C. M.

¹⁴ upapajj°, D. E.

Padutthacittam¹ ñatvāna
ekaccam idha puggalam |
etam-atthañca byākāsi
buddho bhikkhūnam santike ||

Imamhi cāyam samaye
kālam kayirātha² puggalo |
nirayam upapañneyya
cittañ-hi-ssa padūsitam³ ||

Yathā haritvā nikkhipeyya
evam-eva tathāvidho |
cetopadosahetū⁴ hi⁴
sattā gacchanti duggatī-ti |

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 10 ||

Vaggo dutiyo.

Tass-uddānam : 5

Moha (11)-kodhā⁶ (12) atha makkho⁷ (13)
moha⁸ (14)-kāma⁹ (15) sekkhā¹⁰ duve (16, 17) |
bheda (18)-modā¹¹ (19) puggalo (20) ca
vaggam-āhu dutiyan-ti vuccatī¹² ||

21. (Ek. III 1) Vuttam hetam bhagavatā vuttam-ara-
hatū ti me sutam Idhāham bhikkhave ekaccam p u g g a-
l a m p a s a n n a c i t t a m evam cetasā ceto paricca pajā-

¹ °cittam tam, D. E.

² kayirātha, C. D. E. M., kariyātha, B.; kariyā, P. Pa.

³ padūsitam, D. E. P., u, Pa.; padussitam, B. C. M.

⁴ hetū hi, C. D. E. M.; ti, P. Pa.; hetu ti, B.

⁵ Uddānam, *very corrupt in all MSS.* ⁶ kodha *all MSS.*

⁷ makkhato, B. P. Pa.; makkhātho, M.; makkhito,
D. E.; makkhako, C.

⁸ muha, B.; muhā, M.; musā, C. D. E. P. Pa.

⁹ kāma, B. C. M. P. Pa.; kāmara, D. E.

¹⁰ sekkha, D. E. M.; sekha, P. Pa.

¹¹ bhedamoda, P.; °meda, Pa.; °medha, D. E.; °meva,
B. C.; °sāmagga, M. ¹² vuccatīti, D. E. M. Pa.

nāmi, imamhi¹ cāyam samaye puggalo kalam² kayirātha yathā
bhatam nikkhutto evam saggo. Tam kissa hetu³? Cittañ-
hi-ssa bhikkhave pasannam,⁴ Cittañhi kho pana bhik-
khave evam-idhokacco⁵ suttā kīvassa bheda param-marana
sugatim⁶ saggam lokam upapajjantīti.⁷ Etam attham
bhagavā avoca, tatthetam⁸ iti vuccati :

Pasannacittam⁹ ūtvāna
ekaccam idha puggalam |
etam-attthāna³ byākāsi
buddho bhikkhūnaṃ santiko

Imamhi cāyam samaye
kalam kayirātha¹ puggalo |
sugatim⁵ upapajjeyya⁶
cittañhi-ssa pasādikam⁷

Yathā haritvā⁸ nikkhipeyya
evam-eva⁷ tatthāvidho |
cetopasādahotū⁸ hi
suttā gacchanti sugatim⁶ ti⁹ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 1 ||

22. (Ek. III. 2) Vuttam¹ hetam² bhagavata vuttam-
arahatā ti me sutam. ¹⁰Mā bhikkhave puññānaṃ

¹ imasmim, M.

² uppajj°, D. E.

³ atttham (om. ca), D. E. Pa.

⁴ kayirātha, C. D. E. M.; kayirātha, B. P. Pa.

⁵ saggatim, C. M. ⁶ uppajj°, D. E. ⁷ evamevam, B. C. Pa.

⁸ °hotū, C. M.; °hetu, B. D. E. P. Pa.

⁹ sugg°, C. D. E. M.

¹⁰ C. has no punctuation from Mā bhikkhave to padesa-
rajjassa; in B. and M. there is after bhūyittā, puññāni,
homi, upapajjāmi, vasavatti, before Ko pana, in M. also after
paccanubhūtam, indo; in D. after manāpassa, paccanu-
bhūtam, āgamāsi, upapajjāmi, vasavatti, indo, dhammarājā,
before Ko pana; in E. after bhūyittā, adhivacanam,
manāpassa, paccanubhūtam, etc., as in D.

bhāyittha, sukhass-etam bhikkhave adhivacapaṃ, itthassa kantassa piyassa manāpassa, yad-idam puññāni Abhiñānāmi kho panāham bhikkhave dīgharattam katānam puññānam dīgharattam ittham¹ kantam piyaṃ manāpaṃ vipākaṃ paccaṇubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta² samvattavivattakappe³ na-yimaṃ lokaṃ punar-āgamāsi⁴, samvattavivattaṃ sudam bhikkhave kappe ābhassaiṇipago homi, vivattamāne kappe suññāṃ brahmavimānam upapajjāmi. Tatra sudam bhikkhave brahmā homi + mahābrahmā abhibhū anabhibhūto aññadatthudaso⁵ vasavattī.⁶ Chatimsakkhattum kho panāham bhikkhave sakko ahosiṃ⁷ devānam-into, anekasatakkhattum rājā ahosiṃ,⁸ cakkaṇvattī⁹ dhammiko dhammarājā cāturato vjītāvi⁶ alitt-thāvariyappatto⁹ sattaratanasamannāgato.¹⁰ Ko pana vādo padesa-rajjassa⁹ Tassa mayhaṃ bhikkhave etad-ahosi. Kissa¹¹ nu kho me idam kammassa phalaṃ,¹² kissa¹² kammassa¹² vipāko, yenāham etarahi evaṃ mahiddhiko evaṃ mahānubhāvo ti⁹ Tassa mayhaṃ bhikkhave etad-ahosi. Tinnam¹³ kho me idam kammānam phalaṃ, tinnam kammānam vipāko, yenāham etarahi evaṃ mahiddhiko evaṃ mahānubhāvo ti, seyyathidam¹⁴ dānassa damassa sañña-massā¹⁵ ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Puññam-eva so sikkheyya
āyataggaṃ sukhindriyaṃ¹⁶ |

¹ M. omits the second dīgharattam, bhikkhave dīgharattam addhānam ittham, B.

² satta om. D. E. ; satta-savattakappe, P. Pa

³ puna, B. C. M. P. Pa ; agam° C. M. ⁴ ahosi, P. Pa.

⁵ otthuso, D. E. ; otthute, C. ; annamdatthudassā, P. ; aññamdatthu, Pa ; cp. sutt. 112, where the same words re-occur

⁶ oi all MSS., except vjītāvi, E. M.

⁷ ahosiṃ, D. M. ; °i all other MSS.

⁸ ahosiṃ, M. , °i all other MSS. ⁹ opatto, B. M.

¹⁰ sampanno, B. M. ¹¹ tassa, D. E. ¹² om. D. E.

¹³ Tinnam, C. ¹⁴ othidam, B. M. P. Pa.

¹⁵ samv°, B. ¹⁶ su indriyam, D. E.

dānañca samacariyañca
mettacittañca¹ bhāvaye²

Eto dhammo bhāvayitva
tayo sukhassamuddayo³ |
sukhāṇi lokā⁴ sukhaṃ lokam
paṇḍito upapajjati⁵ ||

Ayam-pi attho vutto bhagavatā iti me sutam-ti || 2 ||

23. (Ek. III. 3) Vuttam⁶ hetam bhagavata vuttam-
arahatā ti me sutam. Ekadhammo bhikkhave bhāvito
bahulikato ubho⁷ attho samadhigayha⁸ ti⁹ tthati dīṭha-
dhammikañceva attham samparāyikañca. Katamo eka-
dhammo? Appamādo kusalesu dhammesu. Ayam kho
bhikkhave⁵ ekadhammo bhāvito bahulikato ubho atthe
samadhigayha⁶ ti⁹ tthati dīṭhadhammikañceva attham
samparāyikañcā-ti. Etam-attham bhagava avoca, tatthetam
iti vuccati :

Appamādam paṇasanti
puñṇakiriya⁷ paṇḍita |
appamatto ubho atthe
adhigayhāti paṇḍito"

mettā¹⁰, B.

² samuddaye, M. ; samudaye, P. Pa ; sukho samuddise,
B. ; tato sukhassamuddisso, C. , yo sukhassamuddise, D. ;
samundriye, E. ; *A. has only* : sukhassamundriye (sic ?) ti
sukhāṇisamse ānisamsaphalam-pi nesam sukham-evā-ti
dasseti abyūpajjham . . . ; also in sutta 60 where the same
two gāthās occur, the reading of the best MSS. points to
samuddaye. A similar word occurs *Telakatahagūtha* 89 :
Dānādipuñṇakiriyaṇi sukhudāyāni katvā, cp. *Angutt. Part*
I. p. 97.

³ jj, B. M.

⁴ samadhiggayha, D. Pa.

⁵ bhikkhu, C. ⁶ samadhiggayha, D. P. Pa. ⁷ kiriyāsu, M.

Ditthe dhamme ca yo attho
 yo cattho samparāyiko |
 atthābhisamayā¹ dhīro
 paṇḍito ti pavuccatīti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

24. (Ek. III. 4) Vuttam hetam bhagavatā vuttam-
 arahatū ti me sutam. Ekapuggalassa bhikkhave kappam
 sandhāvato samsarato siyā evam² mahā² atthikaṅkalo³
 atthipūñño atthirāsī⁴ yathāyaṃ vepulla pabbato⁵,
 sace saṃhārako⁶ assa, sambhatañca⁷ na vinasseyyā-ti.
 Etam-attham bhagavā avoca, tatthetam iti vuccati :

Ekass-ekena kappena
 puggalass-atthisañcayo⁸ |
 siyā pabbatasamo rāsi
 iti vuttam mahesinā⁹||

So¹⁰ kho panāyaṃ akkhāto
 vepullo¹¹ pabbato mahā |
 uttaro Gijjhakūṭassa¹²
 Magadhānaṃ Giribbaje||

Yato ca¹³ ariyasaccāni
 sammappaññāya passati ||
 dukkham dukkhasamuppādam
 dukkhassa ca atikkamaṃ |

¹ attābhi°, P. Pa.

² evam, ... B.

³ atthikaṅkalo, B. M. P. (*cp. Skr. kaṅkāla, asthikaṅkāla*) ;
 atthikalo, C. D. E ; A. has : atthikalo ti atthibhāgo,
 atthicalo (*sic!*) ti paṭhanti atthi-sañcayo ti attho.

⁴ atthirāsī pi, B.

⁵ vepullo pabb°, B

⁶ saṃhārako, D. E. M. P. Pa. ; saṃhāro ko, C. ; saṃpahā-
 rato, B.

⁷ sambhatañca, C.

⁸ Ekassekassa puggalassa atthisañcayo, C.

⁹ mahesiva, C

¹⁰ yo, C.

¹¹ vepulla, D. E. °

¹² kijjha°, B.

¹³ va Aa, om. M.

ariyaṃ¹ atthaṅgikaṃ² maggaṃ
dukkhūpasamaggaṃinaṃ³ ||

sa⁴ sattakkhattuṃ paramaṃ
sandhāvitvāna puggalo |
dukkhassantakaro hoti
sabbasaṃyojanakkhayaṃ ti ||

Ayam-pi attho vutto bhagavata itī me sutan-ti || 4 ||

25. (Ek. III. 5) Vuttam hotaṃ bhagavata vuttam-
arahatā ti me sutam. Tālabhaya⁵ abhitaṃsa⁶ bhikkhave
purisa-puggalaṃsa nāhaṃ tassa kiñci pāpakammaṃ akaraṃ-
iyan-ti vadāmi. Katamaṃ ekadhammaṃ⁷ yathāyidaṃ⁸
bhikkhave sa m p a j ā n a m u s ā v ā d o ti.⁹ Etam-atthaṃ
bhagavā avoca, tatthotaṃ itī vuccati :

Ekadhammaṃ⁹ atitassa¹⁰
musāvādiṃsa¹¹ jantuno |
vitippapara-lokassa
natthi papaṃ akariyaṃ-ti ||¹²

Ayam-pi attho vutto bhagavata itī me sutan-ti || 5 ||

26. (Ek. III. 6) Vuttam hotaṃ bhagavata vuttam-
arahatā ti me sutam. Tēvañ-cc bhikkhave satta jameyyaṃ
d ā n a s a m v i b h ā g a s s a vipākaṃ yathāham jūmaṃ, na
aśatvā bhūñjeyyaṃ, na ca nesam macchoramaṃ cittaṃ
pariyādāya titthēyya.¹³ Yo pi nesam assa carimo alopo
carimaṃ kabalaṃ¹⁴, tato pi na asaṃvibhajitvā bhūñjeyyaṃ,
saco nesam patiggāhaṃ assu. Yasmi ca kho bhikkhave

¹ ariyatthaṅgikaṃ, B. M. P. Pa.

² dukkhup°, B. M. P. Pa.

³ om. B.

⁴ ekam dh°, B. C. E. P. Pa.

⁵ bhañitassa, P. Pa.

⁶ ekam dh°, C.

⁷ yathāyidaṃ, B. C.

⁸ ti om. D. M. P. Pa.

⁹ ekam dh°, C. D. M.

¹⁰ bhañitassa, P. Pa.

¹¹ ovādassa, B. P. Pa. Aa.

¹² The same gāthā Dhammap. gāth. 176.

¹³ titthēyyam, C.; titthēyyu, B.

¹⁴ kabalaṃ, M.

sattā na¹ evaṃ jānanti dānasamvibhāgassa vipākam
yathāham jānāmi, tasmā ādatvā bhuñjanti maccherama-
lañca nesam cittam pariyaḍāya tiṭṭhatīti. Etam-attham
bhagavā avoca, tatthetaṃ iti vuccati:

Evañ-ce sattā jāneyyūṃ
yathā vuttam mahesinā |
vipākam samvibhāgassa
yathā hoti mahapphalam ||

vineyya² maccheramalam
vippasannena cetasā |
dajjūṃ³ kālena ariyesu
yattha dinnam mahapphalam ||

Annañca datvā bahuno⁴
dakkhineyyesu dakkhiṇam |
ito cutā manussattā
saggam gacchanti dāyakā ||

Te ca saggam⁵ gatā tattha⁶
modanti kāmakāmino |
vipākam samvibhāgassa
anubhonti amaccharā ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

27.⁷ (Ek. III. 7) Vuttam hetam bhagavatā vuttam-
arahatā ti me sutam. Yāni kānici bhikkhave opadhikāni⁸
puññakiriyaavatthūni⁹ sabbāni tāni mettāya cetovi-
muttiyā kalam nāgghanti¹⁰ solasim, mettāyeva tāni cetovi-
mutti adhiggahe tvā bhāsate ca tapate ea virocanti ca. Sey-
yathā pi bhikkhave yā kāci¹¹ tārakarūpānam pabbhā¹² sabbā

¹ nam, B. C.

² vineyyūṃ, M.; A. *has*: macchariyaṃ malam apanetvā.

³ dajjam, C.; dajja, B.; A. *has*: rajjam (*sic*!) dadeyyūṃ.

⁴ pāhuno, D. E. ⁵ saggam, M. P. Pa.; sagga, B. C. D. E.

⁶ ote saggagatā sattā, C.

⁷ Cp. *Manu* II. 86-87.

⁸ opadhikāni, B. C. Aa.

⁹ °kriya°, M.

¹⁰ nāgghanti, M.; nānagghanti, Pa.

¹¹ yāni kānici B. C.

¹² pabbhāni, B.

tā¹ candiyā² pabbāya kalam³ nagghanti⁴ solāsim, candapabbā⁵ yeva tā⁶ adhiggaḥetvā bhāsato ca tapato⁷ ca⁸ viroceti ca, evam-eva kho⁹ bhikkhave yāni kāñci opadhikāni puññakiriyavattthūni¹⁰ sabbāni tāni¹¹ mettāya cotovimuttiya kalam¹² nagghanti¹³ solāsim, mettā yeva tāni cotovimutti adhiḥgaḥetvā¹⁴ bhāsato ca tapato¹⁵ ca¹⁶ viroceti ca. S¹⁷ pi bhikkhave vassānam paccelime māse saradaḥsamaye visuddhe¹⁸ vigatavalāḥake uabhe¹⁹ adiceo nabham abbhussakkamāno²⁰ sabbam akāsaḥatam²¹ tamagatam²² abhihiacca²³ bhasato ca tapato²⁴ ca²⁵ viroceti ca, evam-eva kko bhikkhave yāni kāñci opadhikāni²⁶ puññakiriyavattthūni²⁷ sabbāni tāni mettāya cotovimuttiya kalam²⁸ nagghanti²⁹ solāsim, mettā yeva tāni cotovimutti adhiḥgaḥetvā bhāsato ca tapato³⁰ ca³¹ viroceti ca. Seyyathā pi bhikkhave rattiyā paccūsasamayaṃ osadhikāni³² bhāsato ca tapato³³ ca³⁴ viroceti³⁵ ca,³⁶ evam-eva kho bhikkhave yāni kāñci opadhikāni³⁷ puññakiriyavattthūni³⁸ sabbāni tāni mettāya cotovimuttiya kalam³⁹ nagghanti⁴⁰

¹ tā om. B. C. P. Pa.

² candiyā, M. P. Pa. Aa.; candim, B.; candimya, C. D. E.

³ naggh°, M. Pa. ⁴ candapabbā, M. ⁵ tāni, B. C. P. Pa.

⁶ Om. Pa. ⁷ evam kho, B. C. M. P. Pa.

⁸ Om. C. ⁹ kalam, B. ¹⁰ naggh°, M. P. Pa.

¹¹ viddho, D. E. M. P. Pa.; A. has viddho ti uddhiddho (uddhiddho?) meghavigamena duribbhuto ti attho.

¹² nakho, B.

¹³ abbhussakkamāno ti udayatthūpato akāsam ullamghento, A.; cp sakkati in *Child. Diet.*, with abhi- and ud-; abbhussaggo, M.; abbhussatto, P.; abbhussatto, Pa; abbhussakkamādo, E.; abbhussūkkamādo, D.; ābhāsamāno, B. C.

¹⁴ dhāmagatam, B.; ākāmam tamam tamam, D. E.

¹⁵ abhihiacca, E.; abhihiacca, D. ¹⁶ Om. P. Pa.

¹⁷ osadhikāni, B. C. ¹⁸ kriya°, M.

¹⁹ kalam, B. ²⁰ naggh°, M. P. Pa.

²¹ tapathā, P.; om. Pa.

²² ca om. Pa.; vāsavo ca viroceti, B.

²³ osadhikāni, B. C. ²⁴ naggh°, C. M. P. Pa.

soḷasim, mettā yeva tāni cetovimutti adhiggaḥetvā bhāsate
ca tapate ¹ ca ² viroceti cā-ti.² Etam-attham bhagavā
avoca, tatthetam itī vuccati :

Yo ca ³ mettam bhāvayati
appamānam + patissato ⁵ |
tanu ⁶ samyojanā honti
passato ⁷ upadhikkhayam ||

Ekam-pi ce pānam aduṭṭhacitto ⁸
mettāyati kusalo ⁹ tena hoti |
sabbe ca pāne manasānukampam ¹⁰
pahūtam ¹¹-ariyo pakaroti puññam ||

Ye ¹² sattasaṇḍam ¹³ pathaviṃ ¹⁴ vijitvā ¹⁵
rājīsayo ¹⁶ yajamānānupariyagā ¹⁷ |
(assamedham ¹⁸ purisamedham ¹⁹
sammāpāsam ²⁰ vājapeyyam ²¹ niraggalam ²²)
mettassa cittassa subhāvitassa ²³
kalam-pi te nānubhavanti soḷasim ²²

-
- ¹ tapathā, P.; om. Pa. ² ca, without ti, C. D. E. P
³ Om. D. E. Pa. ⁴ appamānam, B. C. D. E. Aa.
⁵ patiss°, M.; patiyato, B.
⁶ manu, C.; tandha, D. E. ⁷ passadhiro, C.
⁸ pānapaduṭṭha°, C.; pānapadu°, B.
⁹ kusali, D. E. ¹⁰ °kammam, B.; kampi, D. E.
¹¹ pahūtam, M., and by correction D.; bahūnam, E.;
bahutam, C. P. Pa.; bahutam, B.
¹² yo, C. M. ¹³ °santam, B. C., sattā°, B.
¹⁴ pathaviṃ, C. D. E. ¹⁵ vijetvā, D. E. P. Pa.
¹⁶ rājīsayo, E.; rājīsayo, D. M.; rājisiyo, Pa.; rājissayo,
C. P.; rājissaro, B.
¹⁷ yajamāno nupari°, P. Pa.; ye yajamānānup°, C.;
°nupariyagā all MSS., A. has °anupariyahā (sic) ti
vicariniṣu; the proper plural form would be anupariyagum or
°gū.
¹⁸ sassa°, B. C. M. ¹⁹ pū°, B.; purisassa m°, C.
²⁰ savosam, C. ²¹ vāca°, C.; vācā°, B. M. P. Pa.
²² l, C. ²³ sabhā°, D. E.; subhāsītassa, C.

(candappabhā tāraganā va¹ sabbe)

Yo na hanti na ghāteti²
na³ jināti⁴ na⁵ jīpayo⁶ |
mettāso⁷ sabbabhūtesu
veraṃ tassa na kenacī-ti ||

Ayam-pi attho vutto bhagavatā itī me sutā-ti | 7 ||

[Uddānaṃ]⁸

Cittāṃ jhāyī (21) uṭṭho attho⁹ (23)
puññaṃ¹⁰ (22) vepullapabbatā¹¹ (24) |
sāmpajānamusāvādo (25)
dānañca (26) mettābhāvañca¹¹ (27) |
Satt-īmāni ca suttāni
purimāni ca vīsati |¹²
ekadhammesu suttāntā
sattavīsati saṅgaḥ ||

Ekanipāto nitthito, dve dhamme anukkaṭṭi.¹³

[Dukanipato.]

28. (Duk. I. 1) Vuttāṃ hetāṃ bhagavatā vuttam-arahatā
ti me sutāṃ. Dvīhi bhikkhave dhammehi sammamugato
bhikkhu diṭṭhe-va¹⁴ dhamme dukkhaṃ viharati sa¹ | 1. |

¹ ca, B. C. E. M. *The lines put into brackets seem to be an old interpolation, though they are also in the Chinese text. The first two (assamedham. . . niaggalam) occur Samyutta-nikāya, Part I. p. 76.*

² ghāpeti, D.; ghāceti, E.; nāggheti, C.

³ na ca, P. Pa. ⁴ cināti, B. ⁵ na ca, Pa. ⁶ jāsayo, B.

⁷ mettāso, P. Pa.; mettāpyo, C.

⁸ [Uddānaṃ] om. all MSS. ⁹ atthā, M.; attā, C.

¹⁰ puñjaṃ (one of the words of sutt. 21), M.

¹¹ mettā°, C. D. E. M.; mettā°, B.; mettāṃ, P. Pa.; bhāvañca, B. M.; bhāvaca, C.; bhāvāca, D. E.; vācāca, P. Pa.; mettābhāvanā is meant.

¹² Satt-īmāni. . . vīsati only in M.

¹³ anukkaṭṭi, M.; oī, C.; anukkati, B.; anukati, D. E.; adukkaṭṭi, Pa (P. ?). ¹⁴ cava, B. P. Pa., An.

sa-upāyāsaṃ ¹ sapaṇḍāsaṃ, kāyassa bhedaṃ param-maraṇā duggatiṃ pātikaṇḍhā Katamehi dvīhi? Indriyesu aguttadvāratāya ca ² bhojane amattaññūṭāya ca ³ Imehi bhikkhave dvīhi dhammehi samannāgato bhikkhu diṭṭhe-va ⁴ dhamme dukkhaṃ viharati savighātaṃ sa-upāyāsaṃ sapaṇḍāsaṃ, kāyassa bhedaṃ param-maraṇā duggatiṃ pātikaṇḍhā ti. Etam-atthaṃ bhagavā avoca, tatthetam itī vuccati :

Cakkhu ⁵ soṭṭāṇa ghāṇāṇa
jivhā kāyo tathā mano |
etāni yassa dvārāni
agatāni ⁶ bhikkhuno ||

bhojanamhi ⁷ amattaññū ⁸
indriyesu asamvuto |
kāyadukkham cetodukkham
dukkham ⁹ so ⁹ adhiḡacchati ||

Dayhamānena kāyena
dayhamānena cetasā |
divā vā yadi vā rattiṃ ¹⁰
dukkhaṃ viharati tādiso ti ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 1 ||

29. (Duk. I. 2) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam. Dvīhi bhikkhave dhammehi samannāgato bhikkhu diṭṭhe-va ¹¹ dhamme sukham viharati avighātaṃ anupāyāsaṃ sapaṇḍāsaṃ, kāyassa bhedaṃ param-maraṇā

¹ saupp°, B. Aa.

² om. B.

³ aguttadvāro . . . amattaññū, Aa.; *the text of our MSS., as above, is mentioned as another reading in A.*

⁴ ceva, B.

⁵ bhikkhu, D. E.

⁶ ca, B. D. E. Aa.; avuttānidha, C. ⁷ bho° ca, C.

⁸ ō, M.; ō, B. C. D. E.; appamatt°, P. Pa.

⁹ dukkhe so, C; dukkhato, B.; A. *does not take* dukkhamso *as a compound like mettamso in sutt. 27.*

¹⁰ °ratti, B. P. Pa.

¹¹ ceva, D.; *cp. sutt. 41.*

sugati¹ pāṭikañkhā. Katamhi dvīhi? ²Indriyosu
guttadvāratāya² ca bhojane,³ mattaññutāya ca. Imohi⁴
bhikkhave dvīhi⁵ dhammehi sammagato bhikkhu dīṭṭhe,
va⁶ dhamme sukhaṃ viharati avighātāṃ anupāyasaṃ
aparilāhaṃ, kāyassa bhedaṃ param-maraṇā sugati paṭi-
kañkhā ti. Etam-atthāṃ bhagavā avoca, tatthetāṃ iti
vuccati :

Cakkhu sotañca ghānañca
jivhā kāyo tathā⁷ mano |
etāni yassa dvārāni⁸
suguttāni-dha⁹ bhikkhuno ||

bhojanamhi ca mattaññū¹⁰
indriyesu ca samvuto |
kāyasukhaṃ cetosukhaṃ
sukhaṃ so¹¹ adhiḡacchati ||

Adāyhamānena¹² kāyena
adāyhamānena¹³ cetasa |
diva vā yadi va rattin¹⁴
sukhaṃ viharati tadiso ta ||

Ayam-pi attho vutto bhagavata iti me sutan-ti || 2 ||

30.¹⁵ (Duk. I. 3) Vuttaṃ hotaṃ bhagavata vuttam-arahatā
ti me sutam. Dve-me bhikkhave dhammā t a p a n i y a.¹⁶

¹ sugati, D. E. P. Pa. ² rattadv°, B. ³ bhojanena, B.

⁴ imohi kho, D. E., ⁵ Om. B. ⁶ ceva, D. E.

⁷ atho, B. C. M. ⁸ D. E. omit this pada.

⁹ dha, C. M.; ca, B. D. E. P. Pa.

¹⁰ oū, M.; the other MSS. have "u.

¹¹ sukhaṃ so, M. P. Pa. (see sutt. 28), so (without sukhaṃ),
D. E.; sukhato, B. C. ¹² aṇṇy°, B.; day°, D. E.

¹³ aday°, B. P. Pa.; day°, D. E. ¹⁴ rattī, B. P. Pa.

¹⁵ Cp. *Aṅguttara-nikāya*, II. 1, 3.

¹⁶ tapaniyā, B. M. Pa.

Katame dve? ¹Idha bhikkhave ekacco akatakalyāṇo hoti akatakusalo akatabhiruttāṇo ²; katapāpo katatthaddho ³ katākibbisso. So akataṃ me kalyāṇan-ti pi ⁴ tappati, ⁴ katam me pāpan-ti pi tappati. ⁴ Ime kho bhikkhave dve dhammā tapaniyā ⁵ ti. Etam-attham bhagavā avoca, tatthetam itī vuccati :

Kāyaduccaritam ⁶ katvā
vacīduccaritaṇi ⁶ vā ⁷
manoduccaritaṃ ⁶ katvā
yañcaññaṃ dosasaññitaṃ ⁸ ||

akavā kusalam kamman ⁹
katvānakusalam bahum |
kāyassa bhedā duppañño
nirayam so ¹⁰ upapajjatīti ¹⁰ ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti || 3 ||

31.¹¹ (Duk. I. 4) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dve-me bhikkhave dhammā a t a p a n i y ā.¹² Katame dve? Idha bhikkhave ekacco katakalyāṇo hoti kata-kusalo katabhiruttāṇo, akatapāpo akatatthaddho ¹³ akata-kibbisso. So katam me kalyāṇan-ti pi na tappati ¹⁴, akataṃ me pāpan-ti pi ¹⁵ na tappati.¹⁴ Ime kho bhikkhave

¹ °bhiruttāṇo, B.; °bhīruṇo, E.; °runo, D.; akata abhīruttāṇo, C.

² °tthaddho, C.; °tthaddo, E., °luddho, B. M.; °luddo, D. P. Pa. ³ om. Aa.

⁴ tappati, Aa. (cp. *Dhammap. gāth.* 17); tapatī all other MSS.

⁵ tapaniyā, B. M. P. Pa. ⁶ °ducar°, B. ⁷ ca, M.

⁸ °saṃhitam D. E. ⁹ dhamman, B. C. M.

¹⁰ sopapajjatīti, M. ¹¹ Cp. *Aṅguttara-nikāya*, II. 1, 4.

¹² atapaniyā, B. M. Pa.

¹³ °tthaddho, C.; °tthaddo, E.; °luddho, B. P.; °luddo, D. M. Pa.

¹⁴ tappati by conjecture, tapatī all MSS., see *sutt.* 30.; A. does not explain this-sutta. ¹⁵ Om. B. P. Pa.

dvo dhammā atapanīyā¹ ti. Etam-attham² bhagavā avoca,
tatthotaṃ iti vuccati :

Kāyaḍḍeccaritaṃ hitva
vacīḍḍeccaritaṃ va² |
maṇoḍḍeccaritaṃ hitvā
yañcaññāṃ dosasaññitaṃ³ ||

akātvākusalāṃ⁴ kaṃmaṃ⁵
katvāna kusalaṃ balaṃ |
kāyassa bhedaṃ sappaññā
saggaṃ so upapajjati ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 4 ||

32. (Duk. I. 5) Vuttam⁶ hotam⁷ bhagavatā vuttam-
arahatā ti me sutam⁸. Dvīhi bhikkhave dhammehi samannā-
gato puggalo yathābhatam⁹ nikkhitto evaṃ nirayo.
Katamehi dvīhi? Pāpakena ca silena pāpikāya ca
diṭṭhiyā. Imehi kho bhikkhave dvīhi dhammehi samannā-
gato puggalo yathābhatam¹⁰ nikkhitto evaṃ nirayo ti.
Etam-attham¹¹ bhagava avoca, tatthotaṃ iti vuccati ;

Pāpakena ca silena
pāpikāya ca diṭṭhiya |
etehi dvīhi dhammehi
yo samannāgato naro |
kāyassa bhedaṃ sappaññā
nirayaṃ so⁷ upapajjati⁷ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 5 ||

33. (Duk. I. 6) Vuttam¹² hotam¹³ bhagavatā vuttam-arahatā
ti me sutam¹⁴. Dvīhi bhikkhave dhammehi samannāgato
puggalo yathābhatam¹⁵ nikkhitto evaṃ saggo.¹⁶ Katamehi

¹ atapaniyā, B. M. Pa.

² ca, B. M.

³ saññitaṃ, M. ; yaṃ paññāṃ dosasaññitaṃ, D. E.

⁴ akātvā akusalā, B. D. E. P. Pa. ⁵ dhammaṃ, C.

⁶ Cp. *Aṅguttara-nikaya*, III. 10 ; 153.

⁷ iti om. C. ; sopapajjati, M.

⁸ saggo ti, C.

dvīhi? Bhaddakēna ca sīlena bhaddikāya ca ditṭhiyā.
Imehi kho bhikkhave dvīhi, dhammehi samannāgato
puggalo yathābhatam nikkhitto evam sagge ti. Etam-
attham bhagavā avoca, tatthetam iti vuccati :

Bhaddakena ca sīlena
bhaddikāya ca ditṭhiyā |
ete hi dvīhi dhammehi
yo samannāgato naro |
kāyassa bheda sappañño
saggaṃ so upapajjatīti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

34. (Duk. I. 7) Vuttam hetam bhagavatā vuttam-
arahatā ti me sutam. Anātāpī¹ bhikkhave bhikkhu
anottappī² abhabbo sambodhāya abhabbo nibbānāya
abhabbo anuttarassa yogakkhemassa adhigamāya. Ātāpī³
kho⁴ bhikkhave bhikkhu ottappī⁵ bhabbo sambodhāya
bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa
adhigamāyā-ti. Etam-attham bhagavā avoca, tatthetam
iti vuccati :

Anātāpī⁶ anottappī⁷
kusito hīnavīriyo⁸ |
yo thīnamiddhabahulo
ahiriko⁹ anādaro |
abhabbo tādiso bhikkhu
phuṭṭhum¹⁰ sambodhim-uttamam ||

¹ Ā, M.; ² Ā, B. C P. Pa.; anāgāmpī, D. E.

² Ā, C.; ³ Ā, B. D. L. P. Pa.; anottāpī, M.

³ Ā, M.; ⁴ Ā, the other MSS. ⁴ Om. C Pa.

⁵ Ā, C.; ⁶ Ā, B. P. Pa.; ottāpī, M.; ⁷ Ā, D. E.

⁶ Ā, M.; ⁷ Ā, the other MSS.

⁷ Ā, all MSS. but M.; anottāpī, M.

⁸ ⁸ vīriyo, C. D. E. M.; ⁹ vīriyo, B. P. Pa.

⁹ ahiriko, C.; ahiriko, M.; ¹⁰ ahiriko, B. D. E. P. Pa.

¹⁰ phuṭṭhum, M.; phuṭṭham the other MSS.; cp. sutt. 79,
80, 110.

Yo ca satimā ¹ nīpako jhāyī ²
 ātāpī ³ ottappī ⁴ ca appamatto |
 saṃyojanam jatijarāya chetvā
 idhova sambodhim-anuttaram ⁵ phuse ti ||
 Ayam-pi attho vutto bhagavatā iti me sutam-ti ⁶ 7 ||

35. (Duk. I. 8) Vuttam hotam bhagavatā vuttam-
 arahatā ti me sutam. Nayidaṃ bhikkhave brahmacariyaṃ
 vussati ⁶ jama ku h a n a t t h a m ⁷ janalapanattham ⁸ labha-
 sakkārasilokāmsamsattham ⁹ iti mam jano jānātū-ti. ¹⁰
 Atha kho idaṃ bhikkhave brahmacariyaṃ vussati saṃva-
 ratthañca ¹¹ pahānatthañcā-ti. Etam-attham bhagavā
 avoca, tattthotam iti vuccati :

Saṃvarattham pahānattham
 brahmacariyaṃ anūtilham ¹² |
 adesayī ¹³ so bhagavā
 nibbānogaḍḍhagārinam ||
 Esa maggo mahattēhi ¹⁴

¹ matimā, C.

² jhāyī, M. Aa.; jhāmalabhi, D. E., 'i, B. C. P. Pa.

³ 'i, M.; 'i, the other MSS.

⁴ ottappī, M.; ottāpī, the other MSS.

⁵ sambodhi anutt, D. ⁶ vusati, P. Pa.; vasati, C.

⁷ naca ku°, B. C.

⁸ janalap°, M. P. Pa. Aa.; na janalap°, D. E.; naca lap°, B.; om. C.

⁹ I follow M. P. Pa. and Aa., the other MSS. repeat na before labhasakk°.

¹⁰ All MSS. except M. and Aa. repeat na before iti mam°.

¹¹ 'tthaññeva, D. E.; saṃvayataññeva, P.; saṃvutāñ-
 ceva, Pa.

¹² anūtilham, C. M.; anitilham, B; anttham, E.; antittham,
 D.; anihitam, P. Pa.; see Journ. P. T. S. 1886, p. 111.

¹³ adesayī, C. D. E.; 'i, B. M. P. Pa.

¹⁴ mahattēhi, C. D. E. Pa.; 'tthēhi, P.; mahantēhī (sic)
 mahā ātumēhi, A.; mahantēhi, B. M.

VAGGO I., SUTTAM 10.

anuyāto mahesino ¹ |
 ye ye ² taṃ paṭipajjanti
 yathā buddhena desitaṃ |
 dukkhassantaṃ karissanti
 satthusāsanakārino ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 8 ||

36.³ (Duk. I. 9) Vuttam hetam bhagavatā vuttam-arahatā
 ti me sutam. Nayidaṃ bhikkhave brahmacariyaṃ vus-
 sati ⁴ jana k u h a n a t t h a m ⁵ janalapanattham ⁶ lābhasak-
 kārasilokānisamsattham ⁷ iti maṃ jano jānātīti.⁸ Atha
 kho idaṃ bhikkhave brahmacariyaṃ vussati ⁴ abhiññat-
 thañceva ⁹ pariññatthañcā-ti.¹⁰ Etam-attham bhagavā
 avoca, tatthetaṃ iti vuccati:

Abhiññattham pariññattham
 brahmacariyaṃ anītiham ¹¹ |
 adesayi ¹² so bhagavā
 nibbānaṃ ārabhāsi ti ||

Esa maggo mahattehi ¹³
 anuyāto mahesino ¹⁴ |
 ye ye taṃ paṭipajjanti
 yathā buddhena desitaṃ |
 dukkhassantaṃ karissanti
 satthusāsanakārino ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 9 ||

37. (Duk. 10) Vuttam hetam bhagavatā vuttam-arahatā
 ti me sutam. Dvīhi bhikkhave dhammehi samannāgato

¹ °sinā, P. Pa.; mahesihi, D. E.

² pi, D. E.

³ See *sutt.* 35. ⁴ vusati, P. Pa. ⁵ naca kuh°, B. C.

⁶ janalap°, M.; na janalap°, D. E. P.; naca lap°, B. C.

⁷ lābhasakko, M.; na lābho, D. E. P. Pa.; na ca lābho,
 B. C. ⁸ iti maṃ°, M.; na iti maṃ°, the other MSS.

⁹ °attaññeva, C.

¹⁰ °attaññā ti, C.

¹¹ anihitaṃ, P. Pa.

¹² °i, C. E.; °i, the other MSS.

¹³ °itthehi, P.; mahāntebhi, B. M. ¹⁴ mahesihi, D. E.

bhikkhu diṭṭhe-va¹ dhammo sukha s o m a n a s s a bahulo viharati, yoniso² āradhho hoti āsavanaṃ khayāya.³ Katamehi dvīhi? Saṃvejaṇīyosū⁴ ṭhānesu saṃvejanena saṃvegassa⁵ ca yoniso padhānena.⁶ Imehi kho bhikkhave dvīhi dhammehi samannāgato bhikkhu diṭṭhe-va¹ dhammo sukhasomanassabahulo viharati, yoniso² āradhho hoti āsavānaṃ khayāyā-ti. Etam-atthaṃ bhagavā avoca, tatthetam itī vuccati :

Saṃvejanīyesu⁷ ṭhānesu

saṃvejaṇīyosū⁸ paṇḍito |

ātāpī⁹ nipako bhikkhu

paññāya samavekkhiya ||

Evaṃ viharī⁹ ātāpī⁹

santavutti anuddhato |

cetosamatham¹⁰-anuyutto

khayaṃ dukkhassa pāpuṇoti¹¹ ||

Ayaṃ-pi attho vutto bhagavatā itī me sutaṃ-ti || 10 ||

Vaggo paṭhano¹²

¹ eova, B. D. E. P. Pa.

² yoniso, C. ; yonissa, M. ; yonissaya, B. ; yomeassa, D. E. (yonic the second time) ; yoniso eassa, P. Pa.

³ khayāyā-ti, B. C. Pa.

⁴ oiyosu, B. C. M. Pa.

⁵ For saṃvegassa A. mentions saṃvejitvā as another reading.

⁶ padhānena ca, all MSS. except Aa. M.

⁷ oiyosu, B. C. P. Pa. ; saṃvejanīyathānesu, M.

⁸ saṃvijjethova by conjecture ; saṃvijjateva, M., also Aa. ; but A. explains it by saṃvijjeyya and saṃvegaṃ kareyya, mentioning saṃvijitvā (sic !) as another reading ; saṃvejetheva, D. E. ; saṃvajjetha ca, P. Pa. ; saṃvejjateva, C. ; saṃvejato ca, B. ; cp. saṃvegatthāno saṃvijjanti, Dhammap. ed. Fausb. p. 120.

⁹ oī, M. ; oī, all other MSS.

¹⁰ samacetopatham, B. ; ovetopatham, D.

¹¹ pāpuṇoti, D. E.

¹² tatiyo, M ; also B. C. P., but after the Udāna ; D. E. Pa. have only vaggo.

Tass-uddānam ¹:

Dve-me ² bhikkhu (28, 29) tapanīyā-³
-tapanīyā ³ (30, 31) paratthehi ⁴ (32, 33) |
[ātāpi 34] ⁵ na kuhanā (35, 36) ca
somanassena (37) te ⁶ dasā-ti, ⁶ ||

38. (Duk. II. 1) Vuttam hetam bhagavatā vuttam-
arahatā-ti me sutam Tathāgatam bhikkhave arahantam ⁷
sammāsambuddham dve vitakkā ⁸ bahulam ⁸ samudācaran-
ti, khemo ca vitakko paviveko ⁹ ca. ⁹ Abyābajjhārāmo ¹⁰ bhik-
khav tathāgato abyābajjharato. ¹¹ Tam-enam bhikkhave
tathāgatam abyābajjhārāmam abyābajjharatam ¹² eseva ¹³
vitakko bahulam samudācarati: Imāyāham iriyāya na kiñci
byāpādhemi ¹⁴ tasam ¹⁵ vā thāvaram vā ti Pavivekārāmo ¹⁶
bhikkhave tathāgato pavivekarato. ¹⁷ Tam-enam bhikkhave
tathāgatam pavivekaratam ¹⁸ eseva ¹⁹ vitakko
bahulam samudācarati: Yam akusalam tam pahīnan-ti.
Tasmā ti ha ²⁰ bhikkhave tumhe pi ²¹ abyābajjhārāmā viha-

¹ Tassudānam (*sic*) only in M

² dve ca, M; dve me ca, B. P. Pa.

³ B. D. E. Pa. have only one tapanīyā.

⁴ parattheti, M.; ottehi, P. Pa., otteti, B. C.; padat-
theti, D. E.

⁵ ātāpi by conjecture; all MSS. have dve pādā.

⁶ desitā, D. E. There is a better uddāna of these ten
suttas after sutt. 47.

⁷ arahatam, B; arahantam tam, C

⁸ vitakkabahulā, C. ⁹ paviveko ca vitakko, D. E.

¹⁰ Only M. has always abyābajjh°, the other MSS. have
always abyāpajjh°. ¹¹ oārato, B. C. P

¹² oāratam, B. P; om., C.

¹³ eso, P. (Pa. omits Tam-enam . . . samudācarati).

¹⁴ byāpādhemi, Pa.; byāpā . . . (*corrupt*) P.; byāpā-
dema, B. ¹⁵ tapam, B. C. ¹⁶ oārāmo, C. P.

¹⁷ oārate, P. (I do not mention all corruptions of Pa. and
also of P. in this passage). ¹⁸ oāratam, B. ¹⁹ eso, Pa.

²⁰ tīhi, D. E. Pa. • ²¹ pi, D. E. M. Pa.; hi, B. C.

rattha abyābajjharatā.¹ Tesam vo² bhikkhave tumhākaṃ
 abyābajjhāramānaṃ³ viharātā⁴ abyābajjharatānaṃ⁵
 osova vitakko bahulaṃ samudācarissati⁶: Imaya mayam⁷
 iriyāya na kiñci byābādhema⁸ tasam⁹ vā thavaṇam vā ti.
 Pavivekātāmā¹⁰ bhikkhave viharattha¹¹ pavivekaratā.¹²
 Tesam vo¹³ bhikkhave tumhākaṃ pavivekātāmānaṃ viha-
 ratam¹⁴ pavivekaratānaṃ osova¹⁵ vitakko bahulaṃ samudā-
 carissati¹⁶: kiṃ¹⁷ aku-a¹⁸ kiṃ¹⁹ appaḥamaṃ kiṃ paja-
 hāmā-ti Etam-attham bhagavā avoca, tatthetam itī
 vuccati:

Tathāgatam buddham-asayhasāhinam²⁰
 duve vitakkā samudacaranti naṃ |
 khomo vitakko paṭhamo udīrito
 tato²¹ viveko dutiyo pakāsito ||

Tamonudam pāragatam²² mahesim²³
 tam²⁴ pattipattam vasiṇam²⁵ anāsavaṃ
 vissantaram²⁶ tapbhikkhavo vimuttam |
 tam vo munim²⁷ oḍdhānam²⁸

¹ oaratā, B. P. Pa.

² A. has: tattha vo ti nipātamattam; kho, B.

³ oarām, C. ⁴ viharati, D. E. ⁵ oaratā, B. P. Pa.

⁶ ocaratitī, B. Pa.; ocariyoti, P.

⁷ imāyūham, D. E., om. Pa.

⁸ byābādhemi, D. E., byapādhema, B. C. P. (Pa. corrupt).

⁹ tapam, B.; tam, C. ¹⁰ oarāmā, C. E. ¹¹ Om. B.

¹² oaratā, P. Pa. ¹³ kho, B. ¹⁴ Om. C. M.

¹⁵ evameva, C. ¹⁶ ocarissatī, C. Pa.; ocaratitī, B.

¹⁷ kiṃ, om. B. C. D. E. ¹⁸ kiṃ, om. B. C.

¹⁹ buddhasayham sāhinam, D. E.; buddhasayhasāhinam, P.; C. is corrupt here. ²⁰ tathā, P.; om. B. Pa.

²¹ pāraṇḍo, B. ²² mahesim, M.; mahosi, the other MSS.

²³ naṃ, D. E. ²⁴ vasiṇam, D. E.

²⁵ visant, C.; vessant, B. M. Au.; vesant, P. Pa.

²⁶ munim, M.; muni, D. Pa.; mūni, B.; munī, C.; munī, E., punī, P.

²⁷ oḍdhānam, D. E. M.; oḍdhāri, B. C. P. Pa.

mānañjaham ¹ brūmi ² jarāya pārāgum ³ ||

Sele ⁴ yathā pabbatā⁵muddhani-tt⁵hito
yathā pi passe janatam samantato |
tathūpamam dhammamayam ⁶ sumedho ⁷
pāsādam-ārūyha ⁸ samantacakkhu ⁹ |
sokāvatiṇṇam ¹⁰ janatam ¹¹ apetasoko
avekkhati ¹² jātijarābhībhūtan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 1 ||

39. (Duk. II. 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tathāgatassa bhikkhave^{*}arahato sammāsambuddhassa dve dhamma-desanā pariyāyena bhavanti. Katamā dve? Pāpam pāpakato ¹³ passathā-ti ¹⁴ ayam paṭhamā dhammadesanā. Pāpam pāpakato ¹³ disvā tattha nibbindatha virajjatha ¹⁵ vimuccathā-ti ayam dutiyā dhammadesanā. Tathāgatassa bhikkhave arahato sammāsambuddhassa imā dve dhammadesanā pariyāyena bhavanti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Tathāgatassa buddhassa
sabbabhūtānukampino |
pariyāya ¹⁶-vacanam passa ¹⁷
dve ca dhammā pakāsītā||

¹ māra°, P. Pa.; mārañca (*sic*!) Aa.; mājaham, D. E.

² brūha, D. E.

³ pārāgum, C. M.; °gu, B.; °gam, D. E.; pārānguti, P.; pārāngati, Pa. *The same two pādas occur also in sutta* 46 ⁴ selo, C. D. E. ⁵ oṭhito, B. P. Pa.

⁶ dhammavaram, C. ⁷ sumedha, B. M. P. ⁸ ārūyha, B.

⁹ °cakkhū, B. E. M., cakkhum, C. ¹⁰ °kinṇam, D. E.

¹¹ janatam-ap°, D. E. M. P. Pa., janatam mapetam soko, C.

¹² apekkhati, D. E. *The third gāthā (Sele yathā, etc.) occurs also Brahma-Samvutta I. 9*

¹³ pāpato, D. E. ¹⁴ sampass°, B. ¹⁵ Om. D. E.

¹⁶ pariyāyena, P. Pa.

¹⁷ passa, C. P. Pa. M. A.; cassa, D. E.: yassa. B.

Pāpakam passatha cekam
 tattha cāpi virajjatha |
 tato virattacittāse ²
 dukkhassantam karissathā ³-ti ||

Ayam-pi attho vutto bhagavata iti me sutan-ti || 2 ||

40. (Duk. II. 3) Vuttam hetam bhagavata vuttam-
 arahatā ti me sutam. Avijjā bhikkhave pubbaṅgamā ⁴ aku-
 salānam dhammānam samāpattiyā, anvad-eva ⁵ ahirikaṃ
 anottappam. Vijjā ca kho bhikkhave pubbaṅgama kusa-
 lānam dhammānam samāpattiyā, anvad-eva hrottappan-ti.
 Etam-attham bhagavā avoca, tatthetam iti vuccati :

Yā kāci-mā duggatiyo
 asmim loka paṇamhi ca |
 avijjāmūlakā subbā
 icchāllobhasamussayā ⁶ ||

Yato ca hoti pāpiccho
 ahiriko ⁷ anāḍaro |
 tato pāpam pasavati
 apāyam tena ⁸ gacchati ||

Tasmā chandañca ⁹ lobhañca ¹⁰
 avijjañca ¹¹ virājayam ¹² |
 vijjam uppādayam ¹³ bhikkhu
 subbā duggatiyo jaho ti ||

¹ cekam, M.; cekā, P. Pa.; chekā, D. E., cetam, B. C.

² viratacittāya, D. E.; tathevarattacittāse, Pa.; tatthe-
 varattha°, P.

³ kariyathāti, B. *The first half of the first gāthā occurs
 also Devatā-Samyutta 4, 5* ⁴ ogamānam, D. E.

⁵ See E. Müller, *Pāli Gramm.*, p. 63.

⁶ icchālokaśamussayam, D. E.

⁷ ahiriko, C.; ahiriko, M.; ahiriko, B. D. E. Pa.

⁸ apāyantena, B. C. M. ⁹ candha, C.; icchāñca, D. E. Aa.

¹⁰ lokañca, D. E.

¹¹ avijja, C. P. Pa.

¹² virājayam, B. C.

¹³ upādayam, M.; upadiyam, C.

Ayam-pi aṭṭho vutto bhagavatā iti me sutan-ti|| 3 ||

Paṭhamabhāṇavāram.

41. (Duk. II. 4) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Te bhikkhave sattā suparihinā ye ariyāya paññāya a parihiṇā: te diṭṭhe ceva¹ dhamme dukkham viharanti,² savighātam saupāyāsam sapariḷāham, kāyassa bheda param-maraṇā duggati³ pāṭikaṅkhā. Te bhikkhave sattā aperihiṇā⁴ ye ariyāya paññāya aperihiṇā: te diṭṭhe ceva⁵ dhamme sukham viharanti, avighātam anupāyāsam aperiḷāham, kāyassa⁵ bheda param-maraṇā sugati⁶ pāṭikaṅkhā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:⁵

Paññāya pariḥānena⁷
passa lokam sadevakam |
niviṭṭham nāmarūpasmim
idaṃ saccan-ti⁸ maññati||

Paññā hi seṭṭhā⁹ lokasmim
yāyam nibbedhagāmini¹⁰ |
yā ca sammā¹¹ pajānāti
jātibhavaparikkhayaṃ||

Tesaṃ devā¹² manussā ca¹³
sambuddhānam satimataṃ¹⁴ |

¹ diṭṭheva, M.; *cp. sutt.* 29.

² B. *adds* ca.

³ oṭim, B.; *suggati*, D. E.

⁴ parihiṇā, B.

⁵ kāyassa . . . vuccati *om.* D. E.

⁶ *suggatiṃ*, B.

⁷ parihiṇena, C.; oḥinena, P. Pa.

⁸ vuccanti, C.

⁹ seṭṭha, C.; *seṭṭham*, B.

¹⁰ oī, D. E. M.; oī, B. C. P. Pa.

¹¹ *I follow M. and A.; M. has yāya sammā; A. has yā ca and sammā aviparitaṃ jānāti; C. has yā ca yasmā; the other MSS. have sā ca yasmā.*

¹² deva, D. E. Pa. ¹³ vā, B.; vi, P.; manussānañca, Pa.

¹⁴ sati, B. P. Pa.

pihayanti supaññānaṃ ¹
sarīrantimadhārīnaṃ-ti ²||

Ayam-pi attho vutto bhagavata iti me sutan-ti|| 4 ||

42. (Duk. II. 5) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Dve-me bhikkhave sukka d h a m m ā lokam pārenti. Katame dve ³? Hiri ca ottappañca. Ime ce ⁴ bhikkhave dve ⁵ sukkā dhammā lokam na pāleyyuṃ, nayidha ⁶ paññāyetha mātā ti ⁷ vā mātuceha ti vā matulānti vā ācariyabhariyā ti vā garūṇaṃ ⁷ dārā ti vā, ⁸ sambhodam loko agamissa ⁹ yathā ajelakā ¹⁰ kukkutasūkā ¹¹ Yasmā ca ¹² kho bhikkhave ime dve sukkā dhammā lokam pārenti, tasmā paññāyati ¹³ mātā ti vā mātucehā ti vā matulānti vā ācariyabhariyā ti vā garūṇaṃ ⁷ dārā ti vā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Yesam ce ¹⁴ hiri ottappañca
sabbhācāna vijjati |
vokkantā ¹⁵ sukkamulā to
jālinarajagaminā||

Yesañca ¹⁶ hiriottappaṇ
saddā sammā ¹⁷ upatthita |

¹ pihayanti supaññānaṃ, D. E.; all other MSS., including A, have pihanti hāsapaññānaṃ; A. explains . . . nibbāna-sacchikiriya hāsavedatutthipāmojabahulataya hāsapaññānaṃ; pihanti *seems to be an old corruption of* pihayanti.

² sariyantimasariranti, B.; A. has antimasariradharinam.

³ C. adds dhamme.

⁴ ce, B. Pa.; so, P.; dve, C. M.; om. D. E.

⁵ Om M. ⁶ na idha, D. E. ⁷ garūṇaṃ, P. Pa.

⁸ vā ti, C. ⁹ agamissa, D. E. M.; āgamissati, B. C. P. Pa.

¹⁰ yathājelakā, B.; yathā ajelakā, C. D. E.

¹¹ sona, C.; ṇ, D. E. P. Pa.; soṇ vā, B.; sigala, E. Pa.

¹² Om. C. ¹³ saññā, C.; paññāyetha, D. E. ¹⁴ ce, C.

¹⁵ vokkantam, P.; vokkamanti, Pa.

¹⁶ ceo M.

¹⁷ dhammā, C. P. Pa.

virūḥabrahmacariyā

te santo khīṇapunabbhavā ti¹ ||

Ayam-pi attho vutto bhagavatī iti me sutan-ti || 5 ||

43. (Duk. II. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Atthi bhikkhave ajātam abhūtam akatam asaṅkhatam. No ce tam bhikkhave abhavissa² ajātam abhūtam akatam asaṅkhatam, nayidha jātassa³ bhūtassa katassa saṅkhatassa nissaranam paññāyetha. Yasmā ca kho bhikkhave atthi ajātam abhūtam akatam asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaranam paññāyethā-ti.⁴ Etam-attham bhagavā avoca, tatthetam iti vuccati:

Jātam bhūtam samuppannam
katam⁵ jarāmaṇasaṅkhatam
roganīlam⁶ pabhaṅgunam |
āhāranettippabhavam⁷
nālam tad-abhinanditum ||

Tassa nissaranam santam
atakkāvacaram⁸ dhuvam⁹ |
ajātam asamuppannam
asokam virajam padam¹⁰ |

¹ This is the reading of A and of D. E. P. Pa. (khaṇa°, D. E.); B. C. M. have tesam khīṇā punabbhavā ti.

² abhavissā, B.

³ nayidhammajātassa, D. E.

⁴ paññāyatīti, M.

⁵ andhuvam, C.; adhuvam, B.

⁶ °nīlam, M.; °nidam, C.; °niddam, P. Pa. and A.; °niddham, B.; voganindam, D. E. (also the preceding words are corrupt in D. E.); A. has akkhirogādīnam anekesam rogādīnam pulavakan-ti (sic!) roganidda (sic!); cp. Dh. gāth., 148; Child. Dict s. v. niddham.

⁷ āhārenetti°, C.; āhārenetthi°, B.; āhāranettippabhavanam, D. E.

⁸ atakkarajaram° C.

⁹ param, D. E.

¹⁰ pajam, C.

nirodho dukkhadhammānam

saṅkharūpasamo sukho ti||

Ayam-pi attho vutto bhagavato iti me sutam-ti|| 6 ||

41. (Duk. II 7) Vuttam hotam bhagavatā vuttam-
arahatā ti me sutam. Dve-ma bhikkhave nibbana-
d h ā t u y o. Katamā dve? Saupādisesā ca¹ nibbanadhātu
anupādisesā ca² nibbānadhātu. Katamā? bhikkhave
saupādisesā nibbānadhātu? Idha bhikkhave bhikkhu
arahaṇi hoti khināsavo vusitavā katakaraṇiyo ohitabharo
anupattasaddatt³, t⁴ parikkhīnabhavasamyojano 5 sammad-
aññāvimutto Tassa tathānteva pañcendriyāni yesaṃ
avighātattā⁶ manāpāmanāpam paccanubhoti, sukhaduk-
kham pa⁷ ssa⁸ vedā⁹ ti 7 Tassa yo⁸ iṅgakkhayo dosakkhayo
mohakkhayo, ayaṃ vuccati bhikkhave saupādisesā nib-
bānadhātu. Katamā ca bhikkhave anupādisesā nibbāna-
dhātu? Idha bhikkhave bhikkhu arahaṇi hoti khināsavo
vusitavā katakaraṇiyo ohitabharo anupattasaddatt⁹
parikkhīnabhavasamyojano sammadāññāvimutto. Tassa
idheva bhikkhave sabbavedayitāni¹⁰ anabhinanditāni cati-
bhavissanti,¹¹ ayam vuccati bhikkhave anupādisesā nibbā-
nadhātu. Imā kho bhikkhave dve nibbanadhātuyo ti.
Etam-attam bhagavato vutto tathetam iti vuccati.

Dve imā¹² cakkhumatā pakasitā

nibbānadhātu¹³ anassitena tadina |

ekā hi dhātu¹⁴ idha dūtthadhammika

saupādisesā bhavanettisaṅkhaya |

¹ Om. D. E. Pa.

² Om. D. E.

³ B. M. *add* ca.

⁴ "padattho B.

⁵ "saññā" B. C. M.

⁶ "tthā C. P., avigata", P. Pa.

⁷ "yāti, D. E., "vodeṭi, M. Aa

⁸ yo C. M. P. (Pa. has iṅgakkhayo) and A ; kho, B.;
om. D. E.

⁹ "padattho, B.

¹⁰ devayitāni (without sabbā), B

¹¹ "sare", D. E.

¹² dve imā, M., dve ma, B. C. P. Pa.; dvemā, D. E.

¹³ "ū, M ; ou, the other MISS.

¹⁴ "ou, M.

anupādisesī pana samparāyikā ¹
yamhi nirujjhantā bhavāni ² sabbaso ||

Ye etad-aññāya padam asaṅkhatam
vimuttacittā ³ bhavanettisaṅkhayā |
te ⁴ dhammasūādhigamā ⁵ khaye ratā ⁶
pahamsu ⁶ te sabbabhavāni tādino ti ||

Āyam-pi attho vutto bhagavatā iti me sutan-ti || 7 ||

45. (Duk. II. 8) Vuttam hetam bhagavatā vuttam-ara-
hatā ti me sutam. Paṭisallānārāmā bhikkhave
vihāratha paṭisallānaratā, ⁷ ajjhataṃ cetosamatham-anu-
yuttā ⁸ anirākatajjhānā ⁹ vipassanāya samannāgatā brū-
hetā ¹⁰ suññāgārānam. ¹¹ Paṭisallānārāmānam bhikkhave
viharatam ¹² paṭisallānaratānam ajjhataṃ cetosamatham-
anuyuttānam anirākatajjhānānam ¹³ vipassanāya samannā-
gatānam brūhetānam ¹⁴ suññāgārānam dvinnam phalānam
aññataṃ phalam pātikaṅkham, diṭṭhe-va ¹⁵ dhamme
aññā, satī vā upādisese ¹⁶ anāgāmitā ti. Etam-attham
bhagavā avoca, tatthetaṃ iti vuccati :

Ye santacittā nipakā
satimanto ca jhāyino |

¹ °āyikamhi, D. E.

² kavāni, C.

³ vimutta°, M. A. ; vimutti°, the other MSS. ⁴ ete, C.

⁵ The correct reading only in M. and A. ; dhamma, B. C.
Pa. ; °sārādhigamakkhaye, Pa. ; °cārādhigamakkh°, P. ;
°sārādhikammakkh°, D. E. ; °sārādhikammakkhareyatā, B. ;
sārādhikammakkhaye rathā, C.

⁶ pajahimsu, P. Pa.

⁷ °ratānam, C.

⁸ cet° anuy° aniyāgatamanuyuttā, Pa. ; anirāgamanu-
yuttā, C. ⁹ °jjhānānam, B. ; aniyākatajjhānā, C.

¹⁰ brūhetā, C. M. P. Pa. (for brūhetāro which occurs
several times in A.) ; brūhetānam, B. ; brūhitu, D. E.

¹¹ suññākarānam, C.

¹² viharatha, B. C.

¹³ ariyākata°, B. ; nirākata°, P. Pa. ¹⁴ brūhetā, P. Pa.

¹⁵ ceva, B.

¹⁶ °ādisese, D. E.

sammā dhammaṃ vipassanti
kāmesu anapekkhino ¹ ||

Appamadarata santā
pamādo bhavadāmino |
abhabba parihaṇaya
nibbānasseva santiko ti || ²

Ayaṃ-pi attho vutto bhagavatā iti me sutan-ti || 8 ||

46. (Duk. II. 9) Vuttaṃ hetam bhagavata vuttam-ara-
hatā ti me sutam. Sikkhānisamsa bhikkhave vi-
haratha, paññuttarā vimuttisara ³ satādhipeyyā. Sikkhā-
nisamsānaṃ bhikkhave viharataṃ paññuttaraṇaṃ vimutti-
sārānaṃ ⁴ satādhipeyyānaṃ dvinnam phalaṇam añña-
taraṃ phalaṃ pātikañkham : diṭṭhe-va dhamme aññā, satī
vā upādiseso ⁵ anagāmitā ti. Etam-atthaṃ bhagavā avoca,
tatthetam iti vuccati :

Paripunnasekham apahānadhammaṃ ⁶
paññuttaraṃ jātikhayaṃ ⁷ odassinaṃ ⁸
taṃ ⁹ vo munin ¹⁰ antinadhadhammaṃ ¹¹
mānaṃjahaṃ ¹² brūmi jāva paṇaṃ || ¹³

Tasmā sadā ¹⁴ jhanarata sammahita

¹ anupo, B. ; anipekkhano, D. E.

² The second gāthā, with slight variations, occurs also
Dhp. gāth. 32. ³ vimuttikhara, B. ; vyara, C.

⁴ oharānaṃ, B. ; C. has vinnāsaṃ satādhipeyyā. ⁵ oessa, B.

⁶ apahānaṃ, M. P. ; appahānaṃ, A. ; asahanaṃ, D. E. ;
pahānaṃ, B. C. ; A. has pahānadhammo kuppaddhammo . . .
akuppaddhammo appahānadhammo ; the metre is in favour of
apahānaṃ, see also jātikhayaṃ in the same verse.

⁷ odassinaṃ, M. ; oi, the other MSS. ; dassitaṃ | vo, B. ;
dassitaṃ sa vo, C. ⁸ munin, M. ; oi the other MSS.

⁹ odhānaṃ, M. ; oi the other MSS.

¹⁰ otaham, D. E. ; mānaṃjahaṃ, P. Pa.

¹¹ ogaṃ, D. E. The last two padas occur also in sutta 38.

¹² tasmā ratā jhā, D. E. , sadā jhā, B.

ātāpino jātikhayantadassino |
 māraṃ sasenam abhūyha¹ bhikkhavo²
 bhavatha³ jātimaraṇassa pāragā ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 9 ||

47. (Duk. II. 10) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam. Jāgaro cassa⁴ bhikkhave bhikkhu vihareyya sato⁵ sampajāno samāhito pamudito⁶ vippassanno⁷ ca tattha kālavipassī⁸ ca kusalesu dhammesu. Jāgarassa bhikkhave bhikkhuno viharato satassa sampajānassa samāhitassa pamuditassa⁹ vippassannassa¹⁰ tattha kālavipassino kusalesu dhammesu dvinnam phalaṇam aññataram phalaṃ pātikaṅkham : diṭṭhe-va dhamme aññā, sati vā upādisese¹¹ anāgāmitā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Jāgarantā supāth-etam¹²
 ye suttā te pabujjhatha¹³ |
 suttā¹⁴ jāgāyitaṃ seyyo¹⁵
 natthi jāgarato bhayaṃ||

¹ bhūyha, B. P.

² oye, D. E. Pa.

³ bhavatha, B. D. E. and A.; avatha, P. Pa.; bhavetha, C.; bhavatta, M.; bhavetha would suit the metre.

⁴ cassa, B. M. P. and A (casaddo sampiṇḍanatto . . . assā-ti siyā bhaveyya), casatassa, C. Pa.; passa, D. E. A mentions as another reading Jāgaro va bhikkhu vihareyyā-ti, which is in strict accordance with the following Jāgarassa . . . viharato; after vippassanno A has . . . assā-tisam-bandho vihareyyā-ti vā.

⁵ yato, C. ⁶ ca mudito, B.; samudito pāmojjabahulo, A.

⁷ vipassanno, C.; vipassano, D. E. ⁸ kāyavipassī, B. Pa.

⁹ samuditassa, C.; mūdītāya, B

¹⁰ vipassannassa, C., vipassanassa, D. E. ¹¹ oēsā, B

¹² supāyesam, B.; jāgarante sukāyctam, C.

¹³ te pab°, M. P. Pa., and Aa; te ca b°, D. E.; te samb°, B. C. (C. om. te). ¹⁴ suttā, B. C.

¹⁵ jāgaratasseyyo; D. E.; jāgāyitaṃ, P. Pa.

Yo jāgāro ca satimā sampajāṇo
 samāhito mudito ¹ vippassāmo ² ca ³ |
 kūlona so sammā dhammam parivīmaṃsamano ⁴
 ekodibhūto ⁵ vihaṇe taṃmaṃ so||

Tasmā havo jāgariyaṃ bhajetha
 ātāpī ⁶ bhikkhu nīpako jhamaḷābhī ⁷ |
 samyojanaṃ jātijaraya chetvā
 idheva sambodhim ⁸-anuttaram phuse ti||

Ayam-pi attho vutto bh. ca. v. 1- iti me sutam-ti. || 10 ||

48. (Duk. 41. 11) Vuttam hotam bhagavatā vuttam-
 arahatā ti me sutam. Dve-me bhikkhave a p ā y i k ā ⁹
 neṇayikā idam-appahāya ¹⁰ Katame dve? Yo abrahma-
 cārī ¹¹ brahmācārī ¹² patiṇṇo, yo ca paripuṇṇaṃ parisuddhaṃ
 brahmācariyaṃ caṇṭhaṃ amulakena abrahmacariyena
 anaddhamseti Ime kho bhikkhave dve ¹³ apavika ¹⁴ neṇayikā
 idam-appahāyā ¹⁵-ti. Etam-atthaṃ bhagava avoca, tatthe-
 tam iti vuccati :

Abhūtavadi nirayaṃ upeti
 yo vapi ¹⁶ katva na karomi caha ¹⁷ |

¹ mudita, P ; om. Pa.

² vippasso, Pa. ; avippasso, P. ; vipasso, C. ; vipassi, D. E.

³ ca om. D. E.

⁴ paissamaṃso, C.

⁵ ekodho, B. C ; ekova, D. E. — *The metre of the second gāthā is irregular ; I follow M. ; B. marks 'Yo jāgāro . . . dhammam' as four anuṣṭubh padas, the other MSS. have no punctuation.*

⁶ oi all MSS.

⁷ oi, D. M. ; oi, the other MSS.

⁸ bodhi, B

⁹ āpāyikā, M.

¹⁰ idappo, D. E. ; idhamappo, B.

¹¹ oi, P. Pa. ; om. B. C.

¹² oi, M. ; oi, B. C. P. Pa ; om. D. E.

¹³ Om. C.—*The following three gāthās occur also Dh. p. gāth. 306-308.*

¹⁴ capi, P. Pa.

¹⁵ na karomi caha, M. ; na karomī cahaṃ, P. Pa ; vāha, D. E. ; karomī (without na) tiha, C. ; na karomī hi dha, B. ; A. *has* yo va paṇa papakammam katva naḥmaṃ etaṃ karomīti dha See Pausboll, Dh. p. 391.

ubho pi te pecca¹ samā bhavanti
 nihīnakammā mañujā parattha¹

kāsāvakapṇṭhā bahavo
 pāpadhammā asaṇṇatā |
 pāpā pāpehi kammehi
 nirayan-te upapajjare||

Seyyo ayogulo² bhutto
 tatto³ aggisikhūpamo |
 yañce⁴ bhuñjeyya dussilo
 ratṭhapindam asaṇṇato ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti.

49. (Duk. II. 12) Vuttam hetam bhagavatā vuttam-
 arahatā ti me sutam. Dvīhi bhikkhave diṭṭhi-gatehi
 pariyuṭṭhitā devamanussā oliyanti⁵ eke atidhāvanti⁶ eke⁶
 cakkhumanto ca⁶ passanti Kathaṇca bhikkhave oliyanti⁷
 eke? Bhavārāmā⁸ bhikkhave devamanussā bhavaratā
 bhavasammuditā⁹, tesam bhavanirodhāya dhamme desiya-
 māne cittaṃ¹⁰ na¹⁰ pakkhandati¹¹ na pasīdati¹² na santiṭ-
 ṭhati nādhimuccati,¹³ evam kho bhikkhave oliyanti¹⁴ eke.
 Kathaṇca bhikkhave atidhāvanti¹⁵ eke? Bhaveneva kho pa-
 neke aṭṭiyamānā¹⁶ harāyamānā¹⁷ jigucchamānā¹⁸ vibhavam

¹ pacca, B. C. P. Pa. ² ogulo, D. E.; ayyogulho, B.

³ attho, C. ⁴ yañca, C—*The last gāthā occurs also sutt. 91.*

⁵ oliyo, E. Aa. ⁶ om. D. E ⁷ oliyo, C E

⁸ bhavarāmā, B. D. E M ⁹ samuditā, B.

¹⁰ na cittaṃ, M. ¹¹ ondhati, C. Aa

¹² na sampasīdati, D. E., nappasidetī, Pa.; om. C.

¹³ muñcati, B. P. Pa.

¹⁴ oliyo, E.—*In Pa. a large piece is left out here (from
 kho bhikkhave to arūpadhātu in sutt. 51).*

¹⁵ abhibhavanti, B.

¹⁶ For aṭṭiyati see Journ. P. T. S., 1886, p. 104, atthiya-
 mānā ti (sic!) . . . piyamānā, A

¹⁷ A explains harāyo by lajjamānā

¹⁸ jikuccho, B., jikuccho, P, jigucchayamānā, D. E

saṃvejaniyena (37) te dasa¹||
 vitakkā² (38) desanā (39) vijjā³ (40)
 paññā (41) dhammena (42) pañcamam |
 ajātam (43) dhātu (44) sallānam (45)
 sikkhā (46) jāgariyena ca (47) |
 apāya (48) diṭṭhiyā ceva (49)
 bāvisati pakāsītā ti||

[Tikanipāto.]

50. (Tik. I. 1) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīni⁴-māni bhikkhave akusalamūlāni. Katamāni tīni⁴? Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam, imāni kho bhikkhave tīni⁵ akusalamūlāni. Etam-attham bhagavā avoca, tatthetam iti vuccati :⁶

Lobho doso ca moho ca
 purisam⁷ pāpacetasam |
 himsanti attasambhūtā⁸
 tacasāram va samphalan⁹-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti||1||⁶

51. (Tik. I. 2) ¹⁰Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tisso imā bhikkhave dhātuyo. Katamā tisso? Rūpadhātu arūpadhātu nirodhadhātu, imā¹¹ kho bhikkhave tisso dhātuyo ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Rūpadhātupariññāya
 arūpesu asambhūtā |

¹ terasa, B. Ć. P. ² vitakka, D. E. ³ visajjā, B.

⁴ tīni, C. E. ⁵ tīni, E.

⁶ *The formulas Etam-attham and Ayam-pi only in M. ; D. E. has —pe— The same gāthā occurs in the Kosala-saṃyutta I. 2 (ed. Feer p. 70) and III. 3 (ibid. p. 98).*

⁷ pūrisam, B.

⁸ atthasambh°, B.

⁹ samphalan-ti, E. M. and Kos.-s., saphalo, B. D. P. ; sabalan-ti, C.

¹⁰ *The formulas Vuttam hetam, Etam-attham, Ayam-pi only in M.*

¹¹ ime, B. C

nūodhe ve vimuccanti ¹
te janā maccūhayaṃ ²||

Kayena amatam dhatum
phassayitvā ³ nirūpadhim ⁴ |
upadhippatimissaggam ⁵
sacehikavā ⁶ anāsavo |
deseti sammāsambuddho
asokam vā ajam padan-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 2

52 (Tik - 1 3) Vuttam hetam bhagavatā vuttam-arabatā
ti me sutam. Tisso imā bhikkhave vedanā. Katamā ⁷
tisso? Sukhā ⁸ vedanā dukkhā ⁹ vedanā adukkhamasukhā ¹⁰
vedanā Imā kho bhikkhave tisso vedanā ti Etam-attham
bhagavā avoca, tattthetam iti vuccati:

Samāhito sampajāno
sato buddhassa savako |
vedana ca pajānati
vedanānañca sambhavam||

yattha ¹¹ cetā ¹² nirujjhanti
maggāñca khayagūminam |
vedanamam khayā bhikkhu
nīchāto ¹³ parinibbuto ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 3 ||

¹ vimuccanti, B.

² māyino ti, B. C.

³ phassayitvā, P.; phuss°, B, and Aa.; phussayitvā, M.;
pass°, C. D. E. ⁴ nirūpadhim, D. E. M.; odhi, B. C. P. Pa.

⁵ upadhipp°, M.; the other MSS. only one p; D. E. omit
upadhi

⁶ okavāna, B.; aculetvā, Pa. The same gāthās in sutt. 78.

⁷ Katamo, C.

⁸ sukha, B. D. E. P. Pa.

⁹ dukkha, B. D. E. P., om. Pa.

¹⁰ okha, Pa.

¹¹ yatta, B. Pa.

¹² citta, C.

¹³ nirujhāto, C, for nīchāto (i.e. nīttanho, A.) cp. chāto
"hanyy" in Child Dict. For the same gāthās cp. sutt. 54 and

51. (Tik. I. 5) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tisso ima bhikkhave osana. Katamā tisso? Kāmesanā bhavesanā brahmacariyesanā, imā kho bhikkhave tisso esanā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Samāhito sampaj mo
sato buddhassa sāvako |
osana ca pajānati
osanānañca sambhavam¹,

yattha² cetā vinijjhanti
maggāñca khavaḍḍhimam
esanānam khayā bhikkhu
nicchato³ parimibbuto ti||

Ayam-pi attho vutto bhagavata iti me sutam-ti" 5 ||

55. (Tik. I. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tisso ima bhikkhave osana. Katamā tisso? Kāmesanā bhavesana brahmacariyesana,⁴ ima kho bhikkhave tisso esana ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Kāmesanā bhavesana
brahmacariyesana saba |
itisaccaparamaso⁵
dūḍḍhitaṇṇa⁶ samussaya⁷ ||

Sabbamagavhiṭṭassa⁸
tanhakkhaya vimuttino⁹

¹ yassa, D. E.

² nijjhito, C.; nicchato ca, D. E. For the same gāthas cp. sutt. 52 and 56.

³ osana saba, B. (as in the first gāthā).

⁴ osanam, D. E. P. Pa.

⁵ B. C. add ca.

⁶ samussana, B. C.

⁷ ottāva, C.

⁸ vimuttino, D. E. P. Pa.; vimuttito (sic!) anahato, A.;

⁹ vimuttiya, B. C. M (tanhakkhara, R.).

esanā paṭinissatthā¹
 ditṭhitthānā² samūhatā³ |
 esanānaṃ khayā bhikkhu
 nirāso⁴ akathamkathī⁵ ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

56. (Tik. I. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tayo me bhikkhave āsavā. Katame tayo? Kāmāsavo bhavāsavo avijjāsavo, ime kho bhikkhave tayo āsavā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Samāhito sampajāno
 sato buddhassa⁶ sāvaako⁶ |
 āsave ca⁷ pajānāti
 āsavānañca⁸ sambhavam ||

yattha cetā nirujjhanti
 maggañca⁹ khayagāminam |
 āsavānaṃ khayā bhikkhu
 nicchāto¹⁰ parinibbuto ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 7 ||

57. (Tik. I. 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tayo me bhikkhave āsavā. Katame tayo? Kāmāsavo bhavāsavo avijjāsavo, ime kho bhikkhave tayo āsavā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Yassa kāmāsavo khīṇo

¹ onissaggā, C. ; onisaggā, P. Pa ² diṭṭhesanā, B. M.

³ samuhitā, B.

⁴ nivāso, D. E.

⁵ akathamkathī, B. C. E. M. ; okati, P.

⁶ sambuddhasāvako, C ⁷ ce, C. Pa. ⁸ āsavānasa, C.

⁹ maggañcassa, Pa.

¹⁰ nijjhāto, C. For the same gāthās cp. sutt. 52 and 54.

avijjā ca ¹ virājitā |
 bhavasavo ² parikkhmo
 vippamutto nirupadhi ³ |
 dhāreti ⁴ antimaṃ dehaṃ
 jetvā māraṃ savahanaṃ-ti||

Ayam-pi attho vutto bhagavatā iti me sutam-ti|| 8 ||

58. (Tik. I. 9) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Tisso imā bhikkhave taṇhā. Katamā, tisso? Kāmatanḥā bhavatāṇhā vibhavatanḥā, imā ⁵ kho bhikkhave tisso taṇhā ti. ⁶ Etam-attham bhagavā avoca, tatthetam iti vuccati:

Tanhāyogena saṃyuttā
 rattacittā bhavābhavo |
 te yogayuttā mārassa
 ayogakkhemmo ⁷ jaṇu |
 satta gacchanti saṃsāraṃ
 jālīnuraṇaḡgimino ||

Ye ca taṇhaṃ pahantvāna ⁸
 vitatanḥā ⁹ bhavābhavo |
 te ca ¹⁰ pārāgata ¹¹ loka
 yo pattā ¹² asavakkhavaṃ-ti||

Ayam-pi attho vutto bhagavatā iti me sutam-ti|| 9 ||

59. (Tik. I. 10) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Tīhi bhikkhave dhammehi samannāgato

¹ va, P.; om. Pa.

² bhavābhavo, D. E.

³ nirupadhi, B. C. D. E. M.; niruppadhi, Pa.; niyup-padhi, P.

⁴ dhārenti, B. ⁵ imā . . . taṇhā ti om. B. C. P. Pa.

⁶ kkkhemio, C.; 'kkhemayo, B.

⁷ pahantāna, M. P.; pahatvāna, D. E.

⁸ vitatanḥā bhavo, D. E. P. Pa.; nittanḥā ca bhvo, C.; nitanḥā, B. M.

⁹ to vo, D. E. P. Pa.

¹⁰ pārākatā, B.; pārāgatā, D. E. ¹¹ sattā, B. C. Pa.

bhikkhu atikkamma¹ mārādheyyaṃ ādicco va virocatī. Katamehi tihi? Idha bhikkhave bhikkhu asekhena² silakkhandhena samannāgato hoti, asekhena² samādhik-khandhena samannāgato hoti, asekhena² paññakkhandhena³ samannāgato hoti, imehi kho bhikkhave tihi dhammehi samannāgato bhikkhu atikkamma⁴ mārādheyyaṃ ādicco va⁵ virocatīti. Etam-atthaṃ bhagavā avoca, tatthetaṃ iti vuccatī :

Sīlaṃ samādhi paññā ca
yassa ete subhāvitā⁶ |
atikkamma⁷ mārādheyyaṃ
ādicco va virocatīti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti⁸ || 10 ||

Vaggo pathamo.

Uddānam.

Mūladhātu⁹ (50, 51) atha vedanā duve (52, 53)
esanā ca¹⁰ duve (54, 55) āsavā¹¹ duve (56, 57) |
tanhātu ca (58) atha mārādheyyato¹² (59)
vaggam-āhu pathamantimuttaman-ti¹³||

60. (Tik. II. 1) Vuttaṃ hetam bhagavatā vuttam-arahatā ti me sutam. Tīṇi-māni¹⁴ bhikkhave puññakiriya-vatthūni.¹⁵ Katamāni tīṇi? Dānamayaṃ puññakiriya-vatthu¹⁵ sīlamayaṃ puññakiriya-vatthu¹⁵ bhāvanāmayam puññakiriya-vatthu,¹⁵ imāni kho bhikkhave tīṇi puññakiriya-vatthūnīti.¹⁵ Etam-atthaṃ bhagavā avoca, tatthetaṃ iti vuccatī :

¹ atikkama, P. Pa.

² asekkhena, D. E.

³ paññakkh^o, D. E. ⁴ atikkama, B. P. Pa. ⁵ ca va, B.

⁶ sabh^o, D. E. ; subhāsītā, C. ⁷ atikkama, P. Pa.

⁸ Ayam-pi^o only in M. ⁹ mūladhātū, P. ; om. Pa.

¹⁰ ca om. D. E. ¹¹ āsavā ca, B.

¹² mārādheyyo, C. ; raveyyato, D. E.

¹³ uttaman-ti, M. ; the other MSS. omit ti ; pathamanta-muttamaṃ, D. E. ¹⁴ māni om. B.

¹⁵ °kriyā^o, D. E. ; °kriya, M.

Puññam-eva so sikkheyya ¹
 āyataggaṃ sukhindriyaṃ ² |
 dānañca samacariyañca
 mettācittañca bhāvaye||

Eto dhamme bhāvayitva
 tayo sukkhasamuddaye ³ |
 abyāpajjhaṃ sukham lokam
 paṇḍito upapajjati ⁴ ||

Ayam-pi attho vutto bhagavata iti me sutam-ti|| 1 ||

61. (Tik. II. 2) Vuttam betam bhagavatā vuttam-arahatā ti me sutam. Tini-māni bhikkhave eka k k h u n i. Katamāni tīni? Mamsacakkhu dibbacakkhu paññācakkhu, imāni kho bhikkhave tīni cakkhūnīti. Etam-attham bhagavā avoca, tatthetam iti vuccati : ⁵

Mamsacakkhu dibbacakkhu ⁶
 paññācakkhu ⁶ anuttaram |
 etam tīni cakkhūni
 akkhasi purisuttamo ⁷ ||

Mamsacakkhussa ⁸ uppado
 maggo dibbassa cakkhuno |
 yato ñānam ⁹ udapadi
 paññācakkhu ¹⁰ anuttaram |
 yassa cakkhussa paṭilabhā
 sabbadukkhā pamuccatīti.

Ayam-pi attho vutto bhagavatā iti me sutam-ti ¹¹ || 2 ||

¹ bhāveyya, C. Pa. (P. has sikkheyya).

² sukhindriyaṃ, D. E.

³ samuddayo, D. E. M.; samudayo, P. Pa.; sukhadukkhindriyo, C.; dukkhindriyo, B.

⁴ upapaccatīti, B.; upajjhagāti, Pa. The same gāthās occur in sutt. 22.

⁵ Etam . . . vuccati om. B. C. Pa. ⁶ cakkhūṃ, P. Pa.

⁷ pū, B.

⁸ cakkhūñca, C.

⁹ yato ca, B.; sato ca, C.; yato ca ñānam, Pa.; yato saññānam, P. ¹⁰ cakkhūṃ, B. C. ¹¹ Ayam-pi only in M.

62. (Tik. II. 3) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīṇi-māni bhikkhave indriyāni. Katamāni¹ tīni? Anaññātāññassāmitindriyam² aññindriyam aññātā-vindriyam, imāni kho bhikkhave tīni indriyāni. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Sekhassa³ sikkhamānassa
 uṇṇamaggaṃ sūtiṃ |
 khayasmim paṭhamam ñāṇam
 tato aññā anantarā⁵ ||

Tato aññā⁶-vimuttassa
 ñāṇam ve⁷ hoti tādino |
 akuppā me⁸ vimuttitī
 bhavasamyojanakkhayā⁹ ||

Sa ve¹⁰ indriyasampanno
 santo santipade rato |
 dhāretī antimam deham
 jetvā mārām savāhanan-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||

63. (Tik. II. 4) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tayo me bhikkhave addhā. Katame tayo? Atīto addhā anāgato addhā paccuppanno addhā, ime kho bhikkhave tayo addhā ti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Akkheyyasaññino sattā
 akkheyyasmim patitthitā |

¹ katamā, B

² oṃitindriyam *all MSS.*, aññātāññassāmitindriyam, C.

³ sekkhassa, D. E.

⁴ yānam, D. E.

⁵ antarā, P.; anuttarā, B. C.

⁶ puññā, B.

⁷ ce, B. C. M.

⁸ me *om.* D. E.

⁹ B. C. *add ti. See Aṅgutt.* III. 84 *and sutt.* 102.

¹⁰ sa ve, M; tave, D. E.; sace, B. C. P. Pa. Aa.

akkheyyam aparimūḥaya¹
yogam-āyanti maceuno||

Akkheyyaṇca parimūḥaya
akkhātaraṃ² na maññati³ |
phuṭṭho vimokkho manasa
santipadam-anuttaram ||⁴

Sa ve⁵ akkheyyasampanno
santo santipado rato |
saṅkhaya⁶ sevi dhammaṭṭho
saṅkham⁷ nopeti⁸ vedagū-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti, 4 ||

64. (Tik II 5) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tiṇi-mani bhikkhave dūccaritāni. Katamāni tiṇi? Kāyadūccaritam vacidūccaritam manodūccaritam, imāni kho bhikkhave tiṇidūccaritāni. Eṭam-attham bhagavā avoca, tatthetam iti vuccati:

Kāyadūccaritam katva
vacidūccaritāni ca |
manodūccaritam katva
yañcaññam⁹ dosasaññitam¹⁰ ||

¹ apparic, D. E.; akkheyyaṇca paric, C. Pa.

² akkhātānam, C. M.; akkhābhāram, Pa.; akkhātānam, B. D. E. P.

³ maññasi, B.; maññati, D. E.

⁴ These first two gāthās occur also in the *Saṃyutta-Nikāya* (ed. Feer) I. 2, 18, differing only in the last two pādas of the second gāthā.

⁵ sa ve by conjecture, see *sutt.* 62; the MSS. have sace; acce, C.

⁶ saṅkhāra, B.

⁷ sakhyam, B.; samkhyā, C. ⁸ na upeti, D. E. P. Pa.

⁹ yañcayam D. E.; yam aññam, Pa.; yam saññam, P.

¹⁰ °sañhitam, D.; °samhitam, E.

akatvā kusalam¹ kammaṃ²
 katvānakusalam bahum |
 kāyassa bhedaṃ duppañño
 nirayam so³ upapajjatīti³ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 5 ||

65. (Tik. II. 6) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīṇi-māni bhikkhave su caritāni. Katamāni tīṇi? Kāyasucaritam vacīsucaritam manosucaritam, imāni kho⁴ bhikkhave⁴ tīni su caritānīti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Kāyaduccaritam⁵ hitvā⁶
 vacīduccaritāni⁵ ca |
 manoduccaritam⁵ hitvā⁷
 yañcaññam⁸ dosasaññitam⁹ ||

akatvākusalam¹⁰ kammaṃ¹¹
 katvāna kusalam bahum |
 kāyassa bhedaṃ sappañño
 saggam so upapajjatīti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 6 ||

66. (Tik. II. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tīṇi-māni bhikkhave so ceyyāni. Katamāni tīṇi? Kāyasocceyyam vacīsocceyyam manosoceyyam, imāni kho bhikkhave tīni so ceyyānīti. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Kāyasucim¹² vacāsucim¹²
 cetosucim¹³-anāsavam |

¹ katvā akus°, Pa.

² dhammam, P.

³ sopapajjatīti, M.; cp. *sutt.* 33 and 65.

⁴ kh° bh°, om. B. D. E. Pa.

⁵ oducar°, P. Pa.

⁶ gahetvā, Pa.; katvā, C.

⁷ gahetvā, Pa.

⁸ yaṃ saññam, P.

⁹ °sañhitam, D. E.

¹⁰ akatvā ak°, B. D. E. P. Pa.

¹¹ dhammam, B. C.

¹² °suci, B. M. P. Pa.; °suci, C. D. E.

¹³ °sucim, D. E.

āhu sabhapahāyaman-ti ¹

Ayam-pi attho vutto bhagavata iti me sutam-ti.

67 (Tik II 8) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Tñi-mam bhikkhave monēyyam Ka-tamāni tñi? Kāvamoneyyam vācmonēyyam manomoneyyam, ināni kho bhikkhave tñi monēyanti. Etam-attham bhagavā avoca, tatthetam iti vuccati: ²

• Kayamunim ³ vācamunim ³
manomunim-anasavam |
munimoneyyasampannam ¹
āhu nīhātapapakan-ti ⁵.

Ayam-pi attho vutto bhagavata iti me sutam-ti, 8 "

68. (Tik II. 9) Vuttam hetam bhagavata vuttam-arahatā ti me sutam. Yassa kassaci bhikkhave rago appahino doso appahino moho appahino, ayam vuccati bhikkhave bandho marassa,⁶ patimukkassa mārapāso,⁷ yathākāmakaramiyo ca⁸ pāpimato Yassa kassaci bhikkhave rago pahino doso pahino moho pahino, ayam vuccati bhikkhave abandho⁹ marassa,⁶ omukkassa¹⁰ mārapāso, na¹¹-yathākāmakaramiyo ca¹² papimato ti. Etam-attham bhagavā avoca, tatthetam iti vuccati.

¹ opahinānanti, B, āhu sūcīsampāpananti, P Pa

² Etam-attham^o only in M, but —pe— in D. B.

³ munim, D. E, munī, B. M. P Pa. (vacimuni, P); munī, C. ¹ manumoneyyasampanna, D. E.

⁵ nīhātā^o, M.; nīhānā^o, Aa (atthānganaggajalena sutthū vikkhālitam pajalutapapannalam, A.), nīdātā^o, P. Pa.; nīdītā^o, C. B., but in B. corrected into nīhātā^o; nīdātā, D E. ⁶ mārapāsassa, C. P. Pa.

⁷ abaddho mārassa omukkassa mārapāso, D. E. (the same words as in the second half of the sutta).

⁸ ca om M. ⁹ abaddho, D. E. ¹⁰ apāṭimukkassa, B.

¹¹ na om. D E.

¹² ca om. B. M.

Yassa rāgo ca doso ca
 aviṇṇa ca virāṇa |
 taṃ bhāvitattaññataram¹
 brahmabhūtaṃ tathāgataṃ |
 buddham verabhayaṇṇitaṃ
 āhu sabbapahāyinaṃ-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti|| 9 ||

69. (Tik. II. 10) Vuttaṃ, hetam bhagavatā vuttam-
 arahatā ti me sutam. Yassa kassaci bhikkhave bhikkhussa
 vā bhikkhuniyā vā rāgo appahino doso appahino moho
 appahino, ayam vuccati bhikkhave na² atari³ samuddam
 saūmim⁴ savicim sāvaṭṭam⁵ sagaham sarakkhasam. Yassa
 kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā rāgo
 pahino doso pahino moho pahino, ayam vuccati bhikkhave
 atari⁶ samuddam saūmim⁷ savicim⁸ sāvaṭṭam sagaham
 sarakkhasam, tinno pāraṃgato⁹ thale tiṭṭhati brāhmaṇo¹⁰
 ti. Etam-attham bhagavā avoca, tatthetam iti vuccati: ¹¹

Yassa rāgo ca doso ca

aviṇṇa ca virāṇa |

* so-mam¹² samuddam sagaham sarakkhasam

ūmibhayam¹³ duttaram¹⁴ -accatāri¹⁵ ||

¹ bhāvitattha°, B.; cññat°, P. Pa. ² na om. B. C. M., Aa.
³ ātari, B.; atirīti na tiṇṇo, A.; agāri, D. E.; apara, C.;
 atinṇo, M.

⁴ saūmim, M. C, saummim, P. B., (without m B. C.);
 om. D. E. Pa.

⁵ sāvajjam, D. E.

⁶ agāri, D. E., apara, C.

⁷ saūmim, M. C., saummim, P. Pa. B., (without m B. C.);
 sayumi, D. E. ⁸ om. D. E. ⁹ pāragato, C. D. E. P. Pa.

¹⁰ brahm°, B. P. Pa.

¹¹ Etam-attham° only in M.

¹² so-mam, M.; the other MSS. so imam.

¹³ ūmi°, B., vūmi°, D. E.; sūmi°, M.; saūmi°, C.;
 ummi°, P. Pa. Aa.

¹⁴ duttaram-acc°, M.; the other MSS. duttaram; duk-
 karam, B.

¹⁵ accatāri, M. P. Pa.; ctari, B.; accagāri, D. E.;
 atarīti, C.

saṅgātigo ¹ maccujaho ² nirupadhi ³
 pahāsi dukkhaṃ apurābhavaya ⁴ |
 atthaṅgato so na samānam ⁵-eti
 amohayi ⁶ maccurūjan-ti brumti||

Āyam-pi attho vutto bhagavata itī me sutam-ti|| 10 ||

Dutiyo vaggo.

Uddānam.

Puññāṃ ⁷ (60) cakkhu ⁸ (61) ath-indriyā ⁹ (62)
 addhā (63) caritaṃ duve (64, 65) soci ¹⁰ (66) |
 muno ¹¹ (67) atha rāga ¹² duve (68, 69)
 puna vaggam-āhu dutiyam-uttaman-ti ¹³ |

70. (Tik. III. 1) Vuttaṃ hetam bhagavatā vuttam-arabhatā ti me sutam. D i t t h ā maya bhikkhave satta kāyaduccaritena samannāgata vaciduccaritena samannagata manoduccaritena samannāgata, ariyānaṃ upavudaka, micchaditthika micchādītthikammasamādāna, te kāyassa bheda parammarūpā apāyaṃ duggatim ¹⁴ vinipātāṃ ¹⁵ niyaṃ ¹⁶ upapannā. ¹⁷ Tam kho pūjahaṃ bhikkhave puññassa samānassa vā brāhmaṇassa ¹⁸ va sutva vadāmi: D i t t h ā maya bhikkhave satta kāyaduccaritena samannāgata vaciduccaritena saman-

¹ saṅgātiko, B.; saṅgāhiko, C.

² maccujho, C., om., D. E.

³ nirūpadhi, C. M.; nirup°, B. D. E.; nirap°, P. Pa.

⁴ supuna°, B.

⁵ samānam, C.; samānam, B. Aa., paramānam, D. E. M. P. Pa., *appearing also as a second reading in A.*

⁶ asamohayi, C.; asamohari, B.

⁷ puññā, B. C. D. E.

⁸ bhikkhu, D. E.

⁹ athindriyā, B.; *the other MSS.* atha indriyāni; B. C. P. Pa. *add ca.* ¹⁰ soci, M.

¹¹ muno, M.; muna, D. E.

¹² sic all MSS.

¹³ uttaman-ti, M.; *the other MSS* omit ti.

¹⁴ Om. C.

¹⁵ uppannā, D. E.; satta kāyaduccaritena . . . upapannā *occurs again sutt. 99.* ¹⁶ brahmaṇassa, B. P. Pa.

nāgatā manoduccaritena samannāgatā, ariyānaṃ upavādakā, micchādīṭṭhikā micchādīṭṭhikakammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā¹ Apī ca bhikkhave yad-eva sāmāṃ² ñātāṃ² sāmāṃ³ dīṭṭhāṃ³ sāmāṃ viditāṃ tad-evāhaṃ⁴ vadāmi : Dīṭṭhā mayā bhikkhave sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā, ariyānaṃ upavādakā, micchādīṭṭhikā micchādīṭṭhikakammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā⁵ ti Etam-atthaṃ bhagavā avoca, tatthetāṃ itī vuccati .

Micchā manāṃ⁶ paṇidhāya⁷
micchā vācāṃ abhāsiya⁸ |
micchā kammāni katvāna
kāyena idha puggalo||

appassuto⁹ apuñña¹⁰ akāro⁹
appasmim idha jīvite¹⁰ |
kāyassa bhedaṃ duppañño
nirayaṃ so¹⁰ upapajjatīti¹⁰ ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti|| 1 ||

71. (Tik III 2) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam Dīṭṭhā mayā bhikkhave sattā¹¹ kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosu-

¹ uppannā, C. D. E.

² sāmāññātāṃ, C. D. E.

³ Om. D. E.

⁴ tamevahaṃ, B.

⁵ uppannā, C. ⁶ mānaṃ, C. ⁷ paṇi°, D. E., paṇi°, C.

⁸ abhāsiya, D. E. M. P.; abhāsiyaṃ, C.; abhāsiṣṣa, B ; micchā vācā abhissāmīti (sic!) micchā musāvādādivasena vācāṃ bhāsitvā, A.; see *sutt.* 71 *Perhaps* pabhāsiya?

⁹ appassutāpuñña°, M.; appasutā°, P. Pa.; appayutto pu°, B. C. (puññanaro, B.). ¹⁰ sopapajjatīti, M.

¹¹ *After* sattā D E *wrongly insert* kāyassa bhedaṃ param-maraṇā.

caritena samannāgatā ariyamam anupavādaka samunnādit-
thikā samunnāditthikammasamādanā, te kāyassa bheda
param-maranā sugatim saggam lokam upapanna¹ Tam
kho panāham² bhikkhave nāññassa³ samāyassa va brāh-
manassa⁴ vā sutvā vadāmi : Dittā maya bhikkhave sattā
kāyasucaritena samannāgata vacīsucaritena samannāgatā
manosucaritena samannāgatā ariyamam anupavādakā sam-
unnāditthikā samunnāditthikammasamādanā, te kāyassa bheda
param-maranā sugatim⁵ saggam lokam upapanna⁶ Api ca
bhikkhave⁷ yad-eva sāmam⁸ ūtām⁸ sāmam⁹ dīṭṭham⁹
sāmam viditam tad-evāham vadāmi : Dittā maya bhik-
khava sattā kāyasucaritena samannāgatā vacīsucaritena
samannāgatā manosucaritena samannāgatā ariyamam anu-
pavādakā samunnāditthikā samunnāditthikammasamādanā, te
kāyassa bheda param-maranā sugatim saggam lokam upa-
pannā¹⁰ ti. Etam-attham bhagavā avoca, tatthetam itī
vuccati :

Sammā manam¹¹ papiddhaya¹¹
sammā vācam abhāsiya¹² |
sammā kammani katvama
kāyena idha puggalo||

bhussuto puññakaro
appasmin idha jīvito |
kāyassa bheda sappanño¹³
saggam so upapajjati¹⁴ ||

Ayam-pi attho vutto bhagavatā itī me sutan-ti|| 2 ||

¹ uppannā, C. D. E. ; upapannā ti, B. ² pana, B.
³ nāññassa, B. ⁴ brahmanassa, B. P. Pa.
⁵ saggatim, B. ⁶ uppannā, C. D. E.
⁷ bhikkhave om. B. ; api ca yadeva bhikkhave, C. ; api ca
deva bhi°, D. E.
⁸ sāmāññātām, C. D. E. ; sāmam ūtām°, B. ⁹ Om. D. E.
¹⁰ uppannā, D. E. ¹¹ māmam panī°, C.
¹² abhāsiya, C. D. E. M. P. Pa ; abhāsiṣṣa, B. ; see *sutt.* 70.
¹³ sappanño, B. ¹⁴ upapaj°, Pa. ; upaj°, P.

72 (Tik. III 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tisso imā bhikkhave nissaraṇīyā¹ dhātuyo Katamā tisso? Kāmanam-etam nissaraṇam yad-idam nekkhammam, rūpānam-etam nissaraṇam yad-idam āruppam,² yaṃ³ kho pana kiñci bhūtam saṅkhatam⁴ paticcasaṃuppannam nirodho tassa nissaraṇam Imā kho bhikkhave tisso nissaraṇīyā⁵ dhātuyo ti. Etam-attham bhagavā avoca, tatthetam iti vuccati:

Kāmanissaraṇam⁶ ñatrā
rūpānañca⁷ atikkamam⁸ |
sabbasaṅkhārasamatham
phusam⁹ ātāpi¹⁰ sabbadā ||

sa ve¹¹ sammaddaso¹² bhikkhu
yato tattha¹³ vimuccati |
abhiññāvosito¹⁴ santo
sa ve¹⁵ yogātigo¹⁶ munī-ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 3 ||¹⁷

73. (Tik. III. 4) Vuttam hetam bhagavatā vuttam-arahatā

¹ nissaraṇīyā, B. M. P. Pa; nissaraṇīyā ti nissaraṇa-patisaṃyuttā, A., oṇiyā, C; nissāraṇīyā, D. E (n, D.); nissāraṇīyā, *Child. Dict.*

² āruppam, P. Pa. ³ Om. D. E. ⁴ asaṅkhatam, B. C.

⁵ nissāraṇīyā, D; oṇiyā, E.; nissaraṇadhā, C

⁶ oṇissāraṇam, D. E. ⁷ rupp°, P. Pa.

⁸ okkamam, P. Pa.

⁹ phusam, M.; phusanto, A. (*the MS. has sus°*); phassam, Pa.; passam, P.; passam-(ātāpi), D. E.; sayam, B. C.

¹⁰ oī, M.; *all other MSS.* oī. ¹¹ ce, B. C. Pa.; om. P.

¹² sammaddaso, M.

¹³ yato tattha, D. E.; yathā kattha, C.

¹⁴ *There is a confusion here in C. and Pa., the same piece of sutt. 73 [santa] taro ti . . . appajānanti (sic!) being inserted here in both MSS. ¹ abhiñña [the interpolation] aḥosito santo, C. ¹⁵ ce, B. C. P. Pa. ¹⁶ oātito, D. E.*

¹⁷ *The second gāthā occurs also sutt. 53 and 85.*

ti me sutam. R ū p e h i bhikkhave arūpā¹ santatarā,²
arūpehi nirodho santataro³ ti.⁴ Etam-attham bhagavā
avoca, tatthetam iti vuccati :

Ye ca rūpupaga sattā
ye ca arūpa[thā]vino⁵ |
nirodham appajjānantā⁶
āgantāro⁷ pumabbhavam ||

Ye ca rupe⁸ parināya
arūpesu⁹ asanthitā |
nirodhe ye vimuccanti
te janā maccuhāyino¹⁰ ||

Kāyena amatam dhātum
phassayitvā¹¹ nūṇpadhim¹² |
upadhippatimissaggam¹³
sacchikatva anāsavo |
deseti sammāsambuddho
asokam virajam padan-ti ||

Ayam-pi attho vutto bhagavata iti me sutan-ti || 1 ||

74. (Tik. III. 5) Vuttam hetam bhagavata vuttam-arāhatā
ti me sutam. Tayo-me¹⁴ bhikkhave p u t t a santo samvija-

¹ aruppā, P. Pa.

² santarā, C. P. Pa.

³ santaro, C. Pa.

⁴ cāti, B.

⁵ arūpavāsino, P. Pa., and C. in the interpolation mentioned before; °gāmīno B., and C. in the proper place. The first two pādas occur Samyuttanik V. 4, 5.

⁶ °anti, C. (both times), and Pa. in the interpolation.

⁷ āgantāro, B.; agandhāro, C.

⁸ Ye ca rūpe all MSS., but see sutt. 51 for the second and third gāthā.

⁹ āruppesu, D. E.; ye ca rūpesu, Pa.

¹⁰ °hūyino, B.

¹¹ phassayitvā, P. Pa.; phuss°, C.; phusayo°, B. M.; phūsayo°, D. E.

¹² nūṇpadhim, M.; °dhi, the other MSS. The long ū may be due to a wrong connexion of this word with rūpa.

¹³ °ppatī°, M.; the other MSS. have °paṭī°. ¹⁴ me om. C.

mānā lokasmim.¹ Katame tayo ? Atijāto anujāto avajāto ti.² Kathaṇca bhikkhave puttō atijāto hoti ? Idha bhikkhave puttassa mātāpitaro honti, na buddhaṃ saraṇaṃ gatā, na dhammaṃ saraṇaṃ gatā, na saṅghaṃ saraṇaṃ gatā, pāṇātipātā appaṭiviratā adinnādānā appaṭiviratā, kāmesu micchācārā appaṭiviratā, musāvādā appaṭiviratā, surāmerayamajjapamādaṭṭhānā appaṭiviratā, dussilā pāpadhammā, putto ca³ nesam² hoti, buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato, pāṇātipātā pativirato,³ adinnādānā paṭivirato,⁴ kāmesu micchācārā pativirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā pativirato, silavā kalyāṇadhammo : evaṃ kho⁵ bhikkhave puttō atijāto hoti.—Kathaṇca bhikkhave puttō anujāto hoti ? Idha bhikkhave mātāpitaro honti, buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṅghaṃ saraṇaṃ gatā, pāṇātipātā pativiratā, adinnādānā paṭiviratā, kāmesu micchācārā pativiratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, silavanto kalyāṇadhammā, putto pi nesam hoti, buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato, pāṇātipātā pativirato, adinnādānā pativirato, kāmesu micchācārā pativirato, musāvādā pativirato, surāmerayamajjapamādaṭṭhānā pativirato, silavā kalyāṇadhammo : evaṃ kho bhikkhave puttō anujāto hoti.—Kathaṇca⁶ bhikkhave puttō avajāto hoti ? Idha bhikkhave puttassa mātāpitaro honti, buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā,⁷ saṅghaṃ saraṇaṃ gatā, pāṇātipātā paṭiviratā, adinnādānā paṭiviratā, kamesu micchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, silavanto kalyāṇadhammā, putto ca⁸ nesam⁸ hoti, na buddhaṃ saraṇaṃ gato,⁹ na dhammaṃ saraṇaṃ gato, na saṅghaṃ saraṇaṃ gato, pāṇātipātā appaṭivirato, adinnādānā appaṭivirato, kāmesu mic-

¹ ti om. D. E.² panesam, D. E.³ All MSS., except C. and M., add hoti.⁴ D. E. add hoti.⁵ kho om. P. Pa.⁶ B. dds kho.⁷ For dh° s° g°, P. Pa. have || pa ||⁸ panesam, D (n). E.⁹ D. E. add hoti.

chācārū appatvivirato, musāvādū appatvivirato, suāmeaya-
majjapannādattihānā appatvivirato, dussilo papadhammo :
evam kho bhikkhave putto avajato hoti.¹—Ime kho bhik-
khavo tayo puttā santo samvijjamaṇā lokasmin-ti. Etam-
attham bhagavā avoca, tathhetam itī vuccati :

Atijātam amujātam
puttam-icchanti² papditā |
avajātam na³ icchanti
yo hoti kulagandhano⁴ ||

Ete kho puttā lokasmin
yo bhavanti upāsaka |
saddhāsilena⁵ sampannā
vadaññū⁶ vitamaecharū |
canda abbhaghaṇā⁷ mutto⁸
parisāsu virocate⁹ ti⁹ ||

Ayaṇ-pi attlo vutto bhagavatū itī me sutan-ti || 5 ||

75. (Tik. III. 6) Vuttam hotam bhagavatā vuttam-arahatā
ti me sutam. Tayo-mo bhikkhave¹⁰ puggalā santo samvi-
jjamaṇā lokasmin Katamo tayo? A v u t t h i k a s a m o
padosavassī sabbattubbhivassī.—Kathañca bhikkhave pug-
galo¹¹ avuttikasamo hoti? Idha bhikkhave ekacco puggalo
sabbesaññeva¹² na¹² dātā hoti, samanabrahmaṇakapapā-
ddhikavannibbakayacakāṇaṃ¹³ amam paṇam vattham yānam

¹ avajāto ti, B.

² puttamicch°, B. D. E.

³ na om. D. E.

⁴ kusajantuno, C. ; A. has kulagandhano ti kulacchedako,
but mentions as another reading kuladhammsano (the MS.
has kusaladh°).

⁵ saddh°, B.

⁶ ou, B. P.

⁷ abbhaghaṇā, M. ; gabbha°, B. ; abbhagaṇā, C. P. Pa. ;
abbhagaṇā ti abbhāsamghātā, A. ; vabbhasaṇā, D. E.

⁸ putto, M. ⁹ virocate ti, C , virocati, D. E. Pa.

¹⁰ bh° om. B.

¹¹ p° om. B. C. P.

¹² na sabbesaññeva, B.

¹³ °kapaṇaddhika°, M. ; °brahmanaddhika°, B.

mālāgandhavilepanam¹ seyyāvasathapadipeyyam,¹ evaṃ kho bhikkhave puggalo avutt²thikasamo hoti.—Kathañca bhikkhave puggalo padēsavassī hoti? Idha bhikkhave ekacco puggalo ekaccānam dātā hoti, ekaccānam na dātā hoti,² samāṇabrāhmaṇakapaṇiddhikavanibbakayācakānam³ annam pānam vattham yānam mālāgandhavilepanam⁴ seyyāvasathapadipeyyam,⁵ evaṃ kho bhikkhave puggalo⁶ padēsavassī hoti.—Kathañca bhikkhave puggalo⁷ sabba-tthābhivassī hoti? Idha bhikkhave ekacco puggalo sabbesam⁸ deti, samāṇabrāhmaṇakapaṇiddhikavanibbakayācakānam⁹ annam pānam vattham yānam mālāgandhavilepanam¹⁰ seyyāvasathapadipeyyam,⁵ evaṃ kho bhikkhave puggalo⁷ sabbatthābhivassī hoti.—Ime kho bhikkhave tayo puggalā santo saṃvijjamānā lokasmin-ti.—Etam-attham bhagavā avoca, tatthetam itī vuccati :

Na' samāṇe na brāhmaṇe
na kapaṇiddhike na vanibbake¹¹ |
laddhāna¹² saṃvibhājeti¹³

¹ A. *has* : mālā ti . . . gandhan-ti . . . vilepanan-ti . . . seyyā ti . . . āvasathan-ti . . . p^o, °gaudham vi^o, B. ; °dipayam, B. , patipayan-ti, Aa.

² hoti om. D. E P Pa.

³ °kapaṇaddhika^o, M. ; °brahmaṇakapaṇaddh^o, B. ; °brahmaṇapaṇa adhika, P. Pa.

⁴ °gandham vi^o, D. E.

⁵ °vasatham pa^o, D. E. ; °thadipayam, B. ⁶ p^o om. C.

⁷ p^o om. B. C. ⁸ M. *adds* va.

⁹ °brahmaṇa^o, B. Pa. ; °kapaṇaddhika^o, B. M.

¹⁰ °gandham vi^o, C.

¹¹ P. Pa. *omit all negations* ; samāṇabrāhmaṇakap^o, Pa. ; na samāṇabrāhmaṇe, D. E. ; kapaṇaddhike, B. ; kapaṇaddhikavanibbake, M.

¹² laddāna, B. ; laddhānam, C. ; saddhāna, D. E.

¹³ °bhājeti, C. ; °bhajeti, M. ; °bhajati, P. Pa. ; °bhajjati, D. E. ; °rājati, B.

annaṃ pānaṃca bhojanaṃ |
taṃ vo ¹ avuttukasamo ti
āhu naṃ purisādhamaṃ ² ||

Ekaccānaṃ na dadāti ³
ekaccānaṃ pavcehati ⁴ |
taṃ ⁵ vo ⁶ padasavassati ⁷
āhu modhāvino jaṇā ||

Subhikkhavāco ⁸ puriso
sabbabhūtānukampako |
āmodamāno pakireti
detha detha-ti bhāsati ||

Yathāpi ⁹ megho thanayitvā ¹⁰
gajjayitvā ¹¹ parassati |
thalaṃ ninnāṇca pūreti
abhisandanto ¹² vārinā ¹³ |
ovam-ova idh-ekacco
puggalo hoti tadiso ||

Dhammāna saṃharitvāna ¹⁴
utthānadhigataṃ dhammaṃ |

¹ ce, B. ; om. P. Pa.

² naṃ sādhamam, D. E. ; purisādhamaṃ, B. C. P. ; Pa.
corrupt.

³ dātāti, D. E.

⁴ pavacchoti, B. ; vedhati, C. ; vedati, Pa.

⁵ etaṃ, C. Pa.

⁶ ce, B.

⁷ parassavassati, Pa.

⁸ vāco, B. M. A. ; ovo, C. ; vāso, P. ; subhikkhacevāho,
D. E. A. mentions a second reading subhikkhavassī.

⁹ yathābhi, C.

¹⁰ dhan°, C.

¹¹ tajjayitvā, D. E. ; vijjayitvā, A. ; B. and C. omat gajj°,
but B. inserts pathavi, C. pathavi, after megho.

¹² abhisanto, C.

¹³ va vārinā, B. M. ; pa vārinā, C. ; parivāri, D. E.

¹⁴ saṃharitvā, B. ; saṃhayitvāna, P.

tappeti annapānena
sammā satte vanibbake¹ ti |

Ayam-pi attho vutto bhagavatā iti me sutan-ti | 6 ||

76. (Tik. III. 7) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. Tiṇi-māni bhikkhave sukhāni patthaya-māno sīlam rakkheyya paṇḍito. Katamāni tiṇi? Pasamsā me āgacchatū-ti sīlam rakkheyya paṇḍito, bhogā me uppaj-jantū²-ti sīlam rakkheyya paṇḍito, kāyassa bheda param-maraṇā sugatim³ saggam lokam upapajjissāmīti⁴ sīlam rakkheyya paṇḍito. Imāni kho bhikkhave tiṇi sukhāni patthayamāno sīlam rakkheyya paṇḍito ti.⁵ Etam-attham bhagavā avoca, tatthetam iti vuccati:

Sīlam rakkheyya medhāvi⁶
patthayāno tayo sukhe |
pasamsam⁷ vittalābhañca⁸
pecca sagge pamodanam⁹ ||

Akaronto pi ce pāpam
karontam-upasevati |
samkiyo¹⁰ hoti pāpasmim
avaṇṇo cassa rūhati ||

Yādisam kurute mittam
yādisam cupasevati¹¹ |

¹ sammā vatte, D. E ; sabbasatte, P. Pa. ; samā patte, M. ; panibbake, P ; manibb°, Pa. B. is corrupt here, combining two different readings : tapp° ann° | sammā patteti annapānena | samā satte vakippake ti | For the last three gāthās cp. Kosala-Saṅgutta (ed Feer) III. 3, 4, 17.

² upapajj°, B. E. M.

³ sugati, P. ; suggati, Pa.

⁴ uppajj°, C. E.

⁵ Om. P. Pa.

⁶ °vi, all MSS except E.

⁷ pasamsi, B. C.

⁸ vitta°, E. P. Pa and A. (dhanalābham bhoguppatti) ; citta, D. ; vittio, B. C. M.

⁹ ca modanam, D. E.

¹⁰ santiyo, D. E.

¹¹ yādisañcupa°, P. Pa. ; °m vupas°, M. ; yādisammupa°, C. ; °mmapa°, E. ; °mmapa°, D.

sa ve ¹ tādhisako hoti
sahavāso ² hi ³ tādiso||

Sevanāno sevanānaṃ
saṃphuttho saṃphusaṃ ⁴ param
saro duttho ⁵ kalāpaṃ va
alittam-upalimpati ⁶ |
upalepabhayā ⁷ dhīro ⁸
neva pāpasakhā ⁹ siyā||

Pūtimacehaṃ kusaggena
yo naro upanayhati ¹⁰ |
kusā pi pūti vāyanti
evaṃ bhūpasevana||

Tagarañca ¹¹ palāsena
yo naro upanayhati ¹⁰ |
pattā pi surabhi ¹² vāyanti
evaṃ dhu upasevana||

Tasma palāsaputasseva ¹³
ñatva saṃpatam ¹⁴ -attano |
asanto nupasevaya

¹ ce, B. C. M.

² sahāvāyo, B. ; sahvāso, D. E.

³ pi, B. C. M.

⁴ saṃphusi, B. ; °phusi, C.

⁵ Perhaps diddho (poisoned) was the original reading.

⁶ anulilittappati, D. E. (syllables transposed).

⁷ upalimpa°, P. M. ; upalepatayā, P. ; °tiyā, Pa. ; uppa-
lepatitā, C.

⁸ vāri (sic !), C.

⁹ °sukhā, D. E.

¹⁰ upaneyhati, B. P. Pa.

¹¹ taggo, B. M. P. Pa.

¹² surabhiṃ, B.

¹³ palāsaputasseva only M. and A. ; malaputasseva, P. ;
in Pa. the last gāthā is omitted ; mulanuttasseva, B. ; phala-
mudasseva, C. ; pattaputasseva (which suits the metre better),
D. E.

¹⁴ saṃpātam, M. P. and A. ; saṃpākam, B. D. E. ; sapā-
kam, C.

sante seveyya paṇḍito |
 asanto nirayaṃ nenti
 santo pāpenti suggaṭṭi¹ ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 7 ||

77 (Tik. III. 8) Vuttam hetam bhagavatā vuttam-arahatā ti me sutam. B h i n d a n t ā y a m² bhikkhave kāyo, viññāṇam virāgaḍhammam,³ sabbe upadhī⁴ aniccā dukkhā vipariṇāmadhammā ti. Etam-attham bhagavā avoca, tat-thetam iti vuccati⁵ :

Kāyaṇca bhindantam⁶ ñatvā
 viññāṇaṇca virāgaṇam⁷ |
 upadhīsu bhayaṃ disvā
 jātīmarāṇam-ajjhagā⁸ |
 sampatvā paramam santiṃ⁹
 kālam kaṅkhati¹⁰ bhāvitatto¹¹ ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti¹² || 8 ||

78. (Tik. III. 9) Vuttam hetam bhagavatā vuttam-

¹ suggaṭṭi-ti, B P.

² bhindantāyam, M.; bhinnoyam, B. C.; bhidarāyam, D. E. (see the Uddāna, and cp skr. bhidura); bhirūayam, P.; bhirubhayam, Pa. A. mentions two readings (bhindantāyam and bhidurāyam?), but the MS. is corrupt here (Piṇḍāyan-ti piṇḍato ayam kāyo ti . . . bhiru bhedanasiḷo . . . tinnarāyanti pi pāṭho); the explanation is bhedanasiḷo.

³ virāgaḍhe, B. A.; virāgūdh°, M. D. E.; virāgudh°, C. P.; see the gāthā. ⁴ °i, only M.; all other MSS. °i.

⁵ Etam° only in M

⁶ bhindantam, only M.; bhindanam, B. P. Pa. D. E.; bhinnamtam, C.

⁷ virāgaṇam, C. P.; °nam, B. M. Pa.; pabhamgaṇam, D. E. ⁸ ajjagā, M.

⁹ santi, D. E. P. A., santam, B. C. M. Pa.

¹⁰ kāla samkhati, D. E.

¹¹ °atto, D. E. M.; °attho, B. C. P. Pa.

¹² Ayam° only in M.

arahatā ti me sutam. ¹ Dhātuso ² bhikkhave sattā sattehi ³ saddhim ³ samsandanti samenti, hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim samsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim samsandanti samenti. Atitam-pi bhikkhave addhānam dhātuso sattā sattehi saddhim samsandimsu samimsu, hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim samsandimsu samimsu, kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim samsandimsu samimsu. Anāgataṃ-pi bhikkhave addhānam dhātuso-va ⁴ sattā sattehi ³ saddhim ³ samsandissanti samessanti ⁵: hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim samsandissanti samessanti, ⁵ kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim samsandissanti samessanti. ⁵ Etarahi pi ³ bhikkhave paccuppannam addhānam dhātuso-va sattā sattehi ³ saddhim ³ samsandanti samenti. hinādhimuttikā sattā hinādhimuttikēhi sattehi saddhim samsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikēhi sattehi saddhim samsandanti samenti. ⁶ Etam-attham bhagava avoca, tatthetam iti vuccati ⁷:

Saṃsagga vanatho ⁸ jato
asamsagga bhijjati ⁹ |

I follow M. which alone has first the general remark without reference to time, after that the three pieces Atitam-pi . . . , Anāgataṃ-pi . . . , Etarahi pi . . . All other MSS. omit the piece Atitam-pi, D. E. completely, but the other MSS. insert parts of it into the general remark: B. C. insert atite pi before the first bhikkhave, and addhānam after it; Pa. inserts after the first samenti: atitam pi bhikkhave addhānam | dhātuso | pa|hinādhimuttikā|; P. inserts after the first samenti: atitam pi bhikkho addho dhato va sattā samsandanti samenti | hinādhim°|.

² Dhātuso va, D. E.

¹ om. D. E. P. Pa.

⁴ va om. M.; dhātuyo va, E.; dhātuso yāva, D.

⁵ samissanti, B. M.

⁶ samenti, C. D. E. P. Pa.

⁷ Etam° only in M.

⁸ vanato, B. C. P. Pa.

⁹ bhijjati, B.

parittam¹ dārum²-ārūya
yathā sīde mahānave |
evam kusitam³-āgama
sādhujīvi⁴ pi⁵ sīdati ||

Tasmā tam parivajjeyya
kusitam hinavīriyam⁶ |
pavivittehi⁷ ariyehi
pahitattehi jhāyibhi⁸ |
niccam āradhaviṛiyehi⁹
paṇḍitehi sahā vase ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti¹⁰ || 9 ||

79. (Tik. III. 10) Vuttam hetam bhagavatā vuttam-
arahatā ti me sutam.¹¹ Tayo-me bhikkhave dhammā se-
khassa¹² bhikkhuno pari hānāya samvattanti. Katame
tayo? Idha bhikkhave sekho¹³ bhikkhu kammārāmo hoti
kammarato¹⁴ kammārāmatam-anuyutto, bhassārāmo hoti
bhassarato bhassārāmatam-anuyutto, niddārāmo hoti
niddārato niddārāmatam-anuyutto Ime kho bhikkhave
tayo dhammā sekhassa¹² bhikkhuno parihānāya samvat-
tanti. Tayo-me bhikkhave dhammā sekhassa¹² bhikkhuno
aparihānāya samvattanti Katame tayo? Idha bhikkhave
sekho¹³ bhikkhu na kammārāmo hoti na kammarato¹⁵ na
kammārāmatam-anuyutto, na bhassārāmo hoti na bhassa-
rato¹⁶ na bhassārāmatam-anuyutto, na niddārāmo hoti na

¹ paritta, C.

² dārum, B; dāru, C.

³ kusitam, B. (i); C.

⁴ jīvi, M.; jīvi, C D. E. P. Pa.; jīvi, B.

⁵ pi, M. P. Pa. A.; pa s°, C.; sa s°, D. E. (*in E. converted into pa*); samso, B.

⁶ vīriyam, C. D. E. M.; vīriyam, B P. Pa.

⁷ vittehi, B; pavitttehi, D. E.

⁸ jhāyibhi, M., jhāyibhi, B. P. Pa.; jhāyihī, C D. E

⁹ vīriyo, all MSS.

¹⁰ Ayam° only in M

¹¹ Vuttam° only in M.

¹² sekkhassa, D E.

¹³ sekkho, D. E.

¹⁴ arato, B.

¹⁵ arato, B P Pa

¹⁶ arato, Pa.

niddārato ña niddārāmatam-anuyutto Ime kho bhikkhave
tayo dhamma sekhiassa ¹ bhikkhuno aparihāṇāya saṃvat-
tantūti Etam-attham bhagavā avoca, tatthetamū iti vuc-
cati ² :

Kammārāmo bhassarato
niddārāmo ca uddhato ³ |
abhabbo tādiso bhikkhu
phuṭṭhum ⁴ sambodhim-uttamam||

Tasmā hi appakicc-assa
appamiddho anuddhato ⁵ |
bhabbo so tādiso bhikkhu
phuṭṭhum ⁶ sambodhim-uttaman-ti||

Ayam-pi attho vutto bhagavatā iti me sutan-ti ⁶ || 10 ||

Tatiyo vaggo.

Uddānam

Dve diṭṭhi (70, 71) nissaranam (72) rūpaṃ (73)
putto (74) avundhikena (75) ca |
sukhā (76) ca ⁷ bhindam ⁸ (77) dhutū (78)
parihāṇena (79) te dasa-ti||

80. (Tik. IV. 1) Vuttam hetam bhagavatā vuttam-arahatā
timesutam ⁹ Tayo-me bhikkhave akusalavitaṅkā. ¹⁰ Katamo
tayo? Anavaññattipatisamyutto ¹¹ vitakko, lābhasakkāra-
silokapatisamyutto ¹² vitakko, parānuddayatāpaṭisamyutto ¹³
vitakko. Ime kho bhikkhave tayo akusalavitaṅkā ¹⁴

¹ sekhiassa, D. E. ² Etam ⁹ only in M. ³ uddato, B.

⁴ phuṭṭhum, M.; phuṭṭham, B. P. Pa.; puṭṭham, C. D.
E., cp. *sutt.* 94. ⁵ anandhato, D. E.

⁶ Ayam ⁹ only in M. ⁷ va, C., pa, D. E.

⁸ bhindanā, B. C. M.; bhidurā, D. E.; bhindā, P. Pa.

⁹ Vuttam ⁹ only in M. ¹⁰ akusalā vi⁹, D. E.

¹¹ ośāññutto, P. Pa.; ośaṇṇutto, D. E.

¹² ośāññutto, P. Pa.

¹³ parānuddayatā, B. M. P.; oṭṭya, Pa.; ośāññutto, P. Pa.

¹⁴ akusalā vi⁹, D. E. M. Pa.

ti. Etam-attham bhagavā avoca, tatthetanā iti vuc-
cati¹ :

Anavaññattisamyutto²
lābhasakkāragāro |
sahanandi³ amaccehi⁴
ārā samyojanakkhayā||

Yo ca putte pasum hitvā⁵
vivāso⁶ saṅgaḥāni⁷ ca |
bhabbo so tādiso⁸ bhikkhu
phuṭṭhum⁹ sambodhim-uttaman-ti|| 1 ||

81. (Tik. IV. 2) Diṭṭhā mayā bhikkhave sattā sakkārena abhibhūtā pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapannā¹⁰; diṭṭhā mayā bhikkhave sattā asakkārena abhibhūtā pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatim¹¹ vinipātāṃ nirayaṃ¹² upapannā; diṭṭhā mayā bhikkhave sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatim

¹ Etam° only in M.

² °saññutto, D. P. Pa.; °mññ°, C.; °mñ°, E.

³ sahanandi, D. E. M. P. Pa.; °nanti, B.; samānanti, C.

⁴ amacceti, C.

⁵ putta, M. Aa; yo ca pasum bhivā, D. E.

⁶ vivāhe, D. E. M. P.

⁷ saṅgaḥāni, B. C.; santahāni, E.; santāh°, D.; saṅgham hāni, P. Pa.; saṃharāni, M. A. mentions different readings, but the MS. is corrupt here; A. seems to take the word as an acc. plur. (= "parikkhārāni"), but I think it is the nom. sg. of a compound saṅga-hāni.

⁸ abhabbo tādiso, C.

⁹ phuṭṭhum, M.; phutṭham, B. P. Pa.; puṭṭham, C. D. E.; see *sutt.* 34.

¹⁰ uppannā, D. E. always in this *sutta*.

¹¹ P. Pa. omit nearly always the m of duggatim in this *sutta*.

¹² niriyam, B. P. Pa here and repeatedly in this *sutta*.

vinipātam nīrayaṃ upapanna.¹ Tam kho paṇāham bhikkhavo na aññassa² samanassa va brahmanassa³ va sutvā vadāmi: 'Dittha mayā bhikkhavo satta sakkarena abhībhutā pariyādinnacittā kayassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittha mayā bhikkhavo satta asakkarena abhībhuta pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittha mayā bhikkhavo satta sakkarena ca asakkarena ca tadabhiyena⁴ abhībhuta pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna. Api ca bhikkhavo yad-eva me sāmāñ-ñātam⁵ sāmam dittham sāmam viditam tad-evaṃ vadāmi. Dittha mayā bhikkhavo satta sakkarena abhībhutā pariyādinnacittā kayassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna; dittha mayā bhikkhavo satta asakkarena abhībhuta pariyādinna-cittā kāyassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna, dittha mayā bhikkhavo satta sakkarena ca asakkarena ca tadabhiyena abhībhuta pariyādinna-cittā kayassa bheda param-maraṇā apāyaṃ duggatīṃ vinipātam nīrayaṃ upapanna ti.

Yassa sakkāyamanassa⁶
asakkarena abhiyayaṃ |
samādhī na vikampati⁷
appamāḍavahāro⁸ ||

taṃ⁹ jhāyamaṃ⁹ sātātikaṃ¹⁰

¹ uppannā ti, D. E.; C. omits the third ditthā . . . upapannā. ² aññassa, M. ³ brahmo, B. P. Pa.

⁴ M. omits the whole second repetition of Buddha's teaching.

⁵ yadevassa me sāmam ātāṃ, P. Pa.

⁶ sakkarīyo, D.; oyo, E. M.; sakkarīyo, B. C.; sakkarīyo, P. Pa.

⁷ samadhinā vi°, B. C.; vikampati, C; samādinna vikampati, P. Pa.

⁸ appamāḍa°, P.; appamāṇa°, D. E.; apamāna°, Pa.

⁹ tajjāyinaṃ, P. Pa.; ānāyaṃ, C.

¹⁰ sātatiyaṃ, M.; sācārikam, C. P. Pa.; bhāsatiyaṃ, B.

sukhumaditthivipassakam¹ |
 upādānakkhayārāmaṃ²
 āhu sappuriso ititi,³ 2 |

82 (Tik. IV. 3) Tayo-me bhikkhave devesu devasaddā niccharanti samayā samayam upādāya. Katame tayo? Yasmim³ bhikkhave samaye ariyasāvako kesamassum⁴ ohāretvā⁴ kāsāyāni vatthāni acchādetvā agārasmā anagāriyam⁵ pabbajjāya ceteti, tasmim bhikkhave⁶ samaye devesu devasaddo niccharati: Eso ariyasāvako mārena⁷ saddhim saṅgāmāya cetetīti. Ayaṃ bhikkhave paṭhamo devesu devasaddo niccharati samayā samayam upādāya. Puna ca paraṃ bhikkhave yasmim samaye ariyasāvako sattannaṃ bodhipakkhiyānaṃ⁸ dhammānaṃ bhāvanānuyogam-anuyutto viharati, tasmim bhikkhave samaye devesu devasaddo niccharati: Eso ariyasāvako mārena⁷ saddhim saṅgāmetīti Ayaṃ⁹ bhikkhave dutiyo devesu devasaddo niccharati samayā samayam upādāya. Puna ca paraṃ bhikkhave yasmim samaye ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim¹⁰ ditthe-va dhamme sayama abhiññā sacchikatvā upasampajja viharati, tasmim bhikkhave samaye devesu devasaddo niccharati: Eso ariyasāvako vijitasāṅgīmo. tam-eva saṅgāmasīsaṃ abhivijīya¹¹ ajjhāvasatīti. Ayaṃ bhikkhave tatiyo devesu devasaddo niccharati samayā samayam upādāya. Ime kho bhikkhave tayo devesu devasaddā niccharanti samayā samayam upādāyā¹²-ti.

¹ sukhumam di°, B. C. D. E. P. M., ditthivipassakam, B.; sukhaditthivip°, Pa.

² upādānakkha°, D. E. M.; upādānaṃ, B. C.; upādānakkha°, P. Pa. ³ yampi, B. ⁴ ohāyāpetvā, B.

⁵ anāg°, B. Pa. ⁶ bhic°, only in M. ⁷ mānena, C.

⁸ A. mentions °pakkhikānaṃ as another reading. For the whole passage cp. sutt. 97. ⁹ ayampi, D. E.

¹⁰ Om. B For the whole passage cp. sutt. 97, and Puggalapaññatti III. 1.

¹¹ °vijaya, P. Pa.; °vijjhaya, C.; °vijjhaya, B.

¹² Ime kho . . upādāya, om D. E

Disvā ¹ vijitasamīgāmaṇ
 samānāsambuddhasāvakaṇ ² |
 devatā pi namassanti
 mahantaṇ vitasāradamaṇ ||

Namo te purisajāṇṇa ³
 yo tvaṇ dujjayaṇ-ajjhabhū ⁴ |
 jetvāna maccuno senaṇ ⁵
 vimokkheṇa arivaraṇ ⁶ ||

Iti hetāṇ namassanti
 devatā puttamānasāṇ ⁷ |
 taṇhi tassa namassanti
 yena maccuvasaṇ vaje ti || 3 ||

83. (Tik. IV. 4) Yadā bhikkhave devo devakāyā
 cavaṇa-dhammo hoti pañca ⁸ pubbanimittāni pātu-
 bhavanti: mālā ⁹ milāyanti, vatthāni kilissanti, kaccheli
 sedā muccanti, ¹⁰ kāya ¹¹ dubbanṇiyaṇ okkamati, ¹² sake
 devo ¹³ devāsano nabhiramati. ¹⁴ Tam-eṇaṇ ¹⁵ bhikkhave
 devā ¹⁶ cavanadhammo ayaṇ devaputto ti iti viditvā tili
 vācāhi anumodanti: ¹⁷ Ito bho sugatiṇ gacche, sugatiṇ

¹ disvā ca, P. Pa. ² sambuddhassa sāvakaṇ, D.

³ añṇam, D. E.; purisajāṇṇa, B.

⁴ ajjhabhū, M. and A.; ajjhabhū, P. Pa.; ajjhaṇṇaṇ, C.;
 tvaṇ nudujjamaccagū, B.; tvā dujjayaṇ-ajjayi, D. E.

⁵ jetvā manobhuno senaṇ, M.

⁶ anāvaram, M. P. and A. (añṇehi āvāritāṇ paṭisedhotuṇ
 asakkuncyyattā); anāsavaṇ, C. D. E.; anāsavā, B. (*a
 second reading: vocative anāsava?*).

⁷ sattamānasāṇ, C., sattām°, B.

⁸ pañcassa, B. M. P. Pa. ⁹ mālāni, B. C.

¹⁰ muccanti, D. E., MS. of the Comm.

¹¹ kāya, D. E.

¹² cānti, C. D. E.

¹³ Om. C.

¹⁴ iti om. D. E.

¹⁵ tamenāṇ, B.; tamenā, P.; tane, D. E.; katamo,
 C. Pa.

¹⁶ devo, C. D. E.

¹⁷ anumolenti, B. C. M.

gantvā suladdhalābham¹ labha,¹ suladdhalābham² labhitvā suppatitthito bhavāhi.³ Evaṃ vutte aññataro bhikkhu bhagavantam etad-avoca : Kinnu⁴ kho bhante devānaṃ sugatigamanasaṅkhātā,⁵ kiñca⁶ bhante devānaṃ suladdhalābhasaṅkhātā,⁵ kiṃ pana bhante devānaṃ suppatitthitasāṅkhātā⁵-ti ? Manussattam kho bhikkhave⁷ devānaṃ sugatigamanasaṅkhātā.⁵ Yaṃ manussabhūto samāno tathāgatappavedite, dhammavinaye saddham⁸ paṭilabhati, idaṃ kho bhikkhave⁹ devānaṃ suladdhalābhasaṅkhātā.⁵ Sā kho panassa saddhā nivittā¹⁰ hoti, mūlajātā patitthitā, daḥhā asaphāriyā samaṇena vā brāhmaṇena¹¹ vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ,¹² idaṃ kho bhikkhave⁹ devānaṃ suppatitthitasāṅkhātā⁵-ti.

Yadā devo devakāyā
cavati āyusaṅkhayā⁵ |
tayo saddā niccharanti
devānaṃ anumodatā¹³ |

Ito bho sugatim¹⁴ gaccha
manussānaṃ sahaṃyatā¹⁵ |
manussabhūto¹⁶ saddhamme
labha saddham anuttaram

Sā¹⁷ te saddhā nivittassa¹⁸
mūlajātā patitthitā |

¹ Om. C. Pa. ; su suggati gantā laddham lābham, B. (*with-out* labha). ² suladdham 1^o, B.

³ bhagavāhi, B. , bhavāhi, C.

⁴ kiṃ nu, B. M. P. Pa.

⁵ oṣamkh^o, C. D. E.

⁶ kiñca, M. ; kiñci, C. D. E. P. Pa. ; kicci, B.

⁷ bhikkhu, B. C. M. P.

⁸ saddam, B. ; saccam, C.

⁹ bhikkhu, M.

¹⁰ nividdhā, B.

¹¹ brahm^o, B. P. Pa

¹² lokasminti, B. C. M.

¹³ anumodayam, B. C. M.

¹⁴ suggati, P.

¹⁵ sahaṃyatam, B. C. M. P. Pa.

¹⁶ obhūte, B. C.

¹⁷ so, D. E. ; yā, C.

¹⁸ nivittihassa¹ ti nivittā bhavessa, A. ; jivittihassa, D. E..

yāvajivam asambhā
saddhamme suppvadedite ||

Kavadducenitam hitva
vaeduceenitam ca |
manoduceenitam hitva
yañcaññam dosasaññitam ¹ ||

Kāyena kusalam katvā
vācīya kusalam bahum |
manasā kusalam katvā
appanānam nirūpadhi ² ||

tato opadhikam ³ puññam
katvā dānena tam bahum |
aññe pi macece saddhamme
brahmacariye nivesaye ⁴ ||

imāya anukampaya
deva devam yadā ⁵ vidu |
cavantam ⁶ anumodanti ⁷
ehi deva punappunam-ti ⁸ || 4 ||

81. (Tik. IV. 5) Tayo-me puggala loke uppajjamānā
uppajjanti bahujaṇahitāya bahujaṇasukkhāya lokanukam-
pāya,⁹ atthaya hitāya sukhāya devamanussanam. Katamo
tayo? Idha bhikkhave tathāgato loko uppajjati araham,
saṃmāsambuddho, vijjācāranasampanno, sugato, lokavidū,

¹ saññhitam, D. E. M.; saṃpho, B. (cp. sutta: 81.

² Without in all MSS.; only A. has nirupadhin-ti; nirū-
padhi with ū, C. D. E. M.

³ opadhikam, C. M. P. A.; upadhikam, D. E. Pa.;
upadhitam, B.; Pa. has a corrupt word (opadhikam?)
before it tato vomaddamupadhikam.

⁴ nivesaye, B. C.; nivesaya, D. E.; nivesayan, Pa.
(P. ?).

⁵ sadā, C.

⁶ cavantam, D. E.

⁷ anumodanti, C. M.

⁸ punapam, P. Pa.; punapum, B.; ehi nehiva, D. E.

⁹ kampakāya, D. E.

anuttaro purisadammasārathi, satthā devamanussānam,
buddho, bhagavā.¹ So dhammam deseti ādikalyānam
majjhe kalyānam pariyosānakalyānam, sāttham² savyañ-
janam³ kevalaparipunnam parisuddham brahmacariyam
pakāseti. Ayam bhikkhave pathamo puggalo loke uppaj-
jamāno uppajjati bahujanahitāya bahujanasukhāya lokā-
nukampāya, atthāya hitāya sukhāya devamanussānam.
Puna ca param bhikkhave tass-eva satthu sāvako araham
hoti. khināsavo vusitavā latākaianīyo, ohitabhāro anup-
pattasadattho parikkhinabhavasamyojano sammadaññā-
vimutto.⁴ So⁵ dhammam deseti ādikalyānam majjhe
kalyānam pariyosānakalyānam, sāttham² savyañjanam⁶
kevalaparipunnam parisuddham brahmacariyam pakāseti.
Ayam-pi bhikkhave dutiyo puggalo loke uppajjamāno
uppajjati bahujanahitāya bahujanasukhāya lokānukam-
pāya, atthāya hitāya sukhāya devamanussānam. Puna
ca param⁷ bhikkhave tass-eva satthu sāvako sekho⁸ hoti
pātipado bahussuto sīlavatūpapanno.⁹ So pi dhammam
deseti ādikalyānam majjhe kalyānam pariyosānakalyānam,
sāttham² savyañjanam¹⁰ kevalaparipunnam parisuddham
brahmacariyam pakāseti. Ayam-pi bhikkhave tatiyo pug-
galo loke uppajjamāno uppajjati bahujanahitāya bahujana-
sukhāya lokānukampāya, atthāya hitāya sukhāya devama-
nussānam.¹¹ Ime bhikkhave tayo puggalā loke uppaj-
jamānā uppajjanti bahujanahitāya bahujanasukhāya lokā-
nukampāya, atthāya hitāya sukhāya devamanussānan-ti.¹²

Satthā hi loke pathamo mahesi
tass-anvayo sāvako bhāvitatto |

¹ bhagavā ti, D. E.

² sāttham, M. P., the second time also Pa.

³ byañj°, B. M. P. Pa.

⁴ sammād°, B. P. Pa.

⁵ yo, C.

⁶ byañj° B. C. M. Pa.

⁷ punacaram, P. Pa.

⁸ sekho, D. E.

⁹ vatupap°, B. P.

¹⁰ byañj°, B. C. M. P. Pa.

¹¹ manussānan-ti, D. E.

¹² C. omits the last piece (Ime . . . manussānan-ti),
but wrongly adds · uppajjamāno uppajjati.

athāparo pūtipado pi sekho ¹
 bahussuto silavatāpappanno ² ||

Ete tayo devamanussasotthā ³
 pabbhāṅkarā ⁴ dhammam-udīṇayantā ⁵ |
 apāvunanti ⁶ amatassa dvāraṇi
 yogā pamocenti ⁷ bahujanam ⁸ te ⁸ ||

Ye satthavāhena ⁹ anuttarona
 sudesitam maggam-anukkamanti ¹⁰ |
 idh-eva dukkhassa karonti antam
 ye appamattā sugatassa sāsane ti || ⁵ ||

85. (Tik. IV. 6) A s u b h ā n u p a s s i bhikkhavo kāyasmim viharatha, ānāpānasati ¹¹ ca vo ¹² ajjhattam parimukham supatthitā ¹³ hotu, ¹⁴ sabbasamukhāresu aniccānupassinova viharatha ¹⁵ Asubhānupassinam bhikkhavo kāyasmim viharatan ¹⁶ yo subhāya dhātuyā rāgānusayo so pahīyati. ¹⁷ Ānāpānasatiyā ¹⁸ ajjhattam parimukham supatthitīya ¹⁹ ye

¹ sokkho, D. E.

² upapā, B.

³ amanussā s°, B. D. E.

⁴ pabbhāṅk°, B. M. P. Pa.

⁵ udīṇayantā, M.; udīṇayanto, D. E.; -udissayanto, C.; -unidissayanto, B.; -udidassanto, P.; udidamssanto, Pa

⁶ apāvunanti *by conjecture*; apāmunanti, B.; apāpuncanti ugghāṇenti, A.; apāpurenti, M.; apāpuranti, C. D. E. P. Pa.

⁷ pamocenti, P. Pa.; pamocanti, C. D. E.; pamuccanti, B. M.

⁸ bahujanam te, Pa.; ojanante, B.; ojjanante, M.; ojana te, D.; ojanā te, C. E. (*also* P. ?).

⁹ satta°, C. D. E. P.

¹⁰ anuggamanti, M.

¹¹ ānāpānā s°, B.

¹² osati caro, D. E.; osati te, C.

¹³ su° *all MSS.*; supatthitā, B. C. P.

¹⁴ hotu ti, P. Pa.; hoti, C.; lotha, M.; honti, B.

¹⁵ viharatha, P. Pa.; *om.* B. C. D. E.

¹⁶ viharatha, B.

¹⁷ pahīyati, B. M. P. Pa.; pahīyyati, C.

¹⁸ ānāpānā s°, B.

¹⁹ su° *all MSS.*, supatthitīya, B. C. Pa.

bāhirā vitakkāsayā ¹ viḥātapakkhikā te na hontī. Sabba-
saṃkhāresu aniccānupassīnaṃ viharatāṃ yā aviḥā sā pahī-
yati,² yā viḥā sā uppañjati.

Asubhānupassī kāyasmim
ānāpāne ³ patissato ⁴ |
sabbasaṃkhārasamathāṃ
passaṃ ātāpi ⁵ sabbadā ||

sa ve ⁶ sammaddaso ⁷ bhikkhu
yato tattha vimuccati |
abhinivāvosito santo
sa ve ⁸ yogātigo ⁹ muni-ti || 6 ||

86. (Tik. IV. 7) Dham mānudhammapaṭipannassa bhik-
khuno ayaṃ¹⁰ anudhammo hoti, veyyākaraṇāya ¹¹ dhammā-
nudhammapaṭipanno 'yaṇ-ti,¹² bhāsamāno dhammaññeva
bhāsati no adhammaṃ, vitakkayamāno vā ¹³ dhamma-
vitakkaññeva vitakketi no adhammavittakkaṃ, tad-ubhayaṃ
abhinivajjetvā¹⁴ upekkhako ¹⁵ viharati sato sampajāno ti.

¹ oāsiyā, B. C. ; vitakkāvisayā, D. E.

² pahiyati, C. ; pahiyati, B. M. P. Pa.

³ ānāpāna, D. ; ānāpāna, E.

⁴ satisato, D. E. ; satiyato, B. C.

⁵ oī all MSS ⁶ ve, D. E. M. ; ce, B. C. P. Pa.

⁷ sammadasso, M. P. Pa. ; sampa°, B. ; sammaddaso, C. ;
samaddaso, D. E.

⁸ ve, D. E. M. P. ; ce, B. C. Pa.

⁹ sa veyyagātigo, P. ; sa ve yogātito, D. E. ; sa ce yogāti
(omitting go muniti), Pa. ; ośaṅgātigo, B. M. ; oḡā, C. The
last gāthā occurs also in sutt 53 and sutt. 72.

¹⁰ Om. P. Pa. ¹¹ oḡaraṇassa, C. ; oḡaraṇiyam, P. Pa.

¹² dhammānudhammapaṭipanno 'yaṇ-ti only M. and Aa.,
the other MSS omit this. ¹³ pana, D. E. P. Pa.

¹⁴ abhinivajjetvā, B. M. P. Pa. ; abhijjetvā, C. ; atinivajj°,
D. E. ; A. has abhinivattetvā, explaining it by . . . akatvā.

¹⁵ upekkhako, D. E.

Dhammārāmo dhammarato
 dhammam anu¹cintayam |
 dhammam anussaram bhikkhu
 saddhammā na pa²ihāyati ||

Caram³ vā yadi vā titt⁴ham
 nisinno udavū sayam |
 ajjhattam samayam eittam
 santam vā tigg⁵acchati || 7 ||

87 (Tik IV 8) Tayo-me bhikkhave akusalavitakkā⁴ andhakaraṇā acakkhukaraṇā aññāpakaraṇā paññānirodhikā⁵ vighātapa⁶kkhikā anibbānasamvattanikā Katame tayo? Kāma⁷vitakko bhikkhave andhakaraṇo acakkhukaraṇo aññānakaraṇo paññānirodhiko⁵ vighātapa⁶kkhiko anibbānasamvattaniko. Vyāpāda⁸vitakko⁶ bhikkhave andhakaraṇo acakkhukaraṇo aññāpakaraṇo paññānirodhiko⁵ vighātapa⁶kkhiko anibbānasamvattaniko Vilīna⁹sāvitakko bhikkhave andhakaraṇo acakkhukaraṇo aññāpakaraṇo paññānirodhiko⁷ vighātapa⁶kkhiko anibbānasamvattaniko. Ime⁸ kho bhikkhave tayo akusalavitakkā⁴ andhakaraṇā acakkhukaraṇā aññāpakaraṇā paññānirodhikā⁷ vighātapa⁶kkhikā anibbānasamvattanikā Tayo-me bhikkhave kusala⁹vitakkā⁹ anandhakaraṇa cakkhukaraṇā ñāpaka¹⁰raṇā paññāvuddhikā⁷ avighātapa⁶kkhikā nibbānasamvattanikā. Katame tayo? Nekkhamma¹⁰vitakko¹⁰ bhikkhave anandhakaraṇo cakkhukaraṇo ñāpakaraṇo paññāvuddhiko⁵ avighātapa⁶kkhiko nibbānasamvattaniko. A¹¹vyāpāda¹²vitakko⁶ bhikkhave anandhakaraṇo cakkhukaraṇo ñāpakaraṇo paññāvuddhiko⁷ avighātapa⁶kkhiko nibbānasamvattaniko. Avilīna¹³sāvitakko bhikkhave anandhakaraṇo cakkhukaraṇo ñāpakaraṇo paññāvuddhiko⁵ avighātapa⁶kkhiko

¹ °cintiyam, C. ; cintaram, B. ² parihāyīti, D. E.

³ param, D. E. ; the first half of this gāthā occurs also *sutt.* 110, *Aṅg.-Nik.*, *Cat.-Nip.* 11.

⁴ akusalā v°, D. E. P. Pa.

⁵ saññā°, C.

⁶ All MSS. have by°.

⁷ saññā°, B. C. ⁸ imā, P. Pa.

⁹ kusalā v°, D. E.

¹⁰ nikkh°, B. C. ; nikkhama°, M.

khiko nibbānasamvattaniko. Ime kho bhikkhave tayo kusalavitakkā¹ anandhakaranā cakkhukarāṇā ñāṇakaranā paññāvuddhikā² avighātapakkhikā nibbānasamvattanikā ti.

Tayo vitakke³ kusale vitakkaye⁴
 tayo pana akusale nirākare⁵ |
 sa ve⁶ vitakkāni⁷ vicāritāni⁷
 sameti vutthiva⁸ rajam⁸ samūhatam |
 sa ve⁹ vitakkūpasamena¹⁰ cetasā
 idheva so santipadam samajjhagā ti¹¹ || 8 ||

88. (Tik. IV. 9) Tayo-me bhikkhave antarā malā antarā amittā antarā sapattā antarā vadhakā antarā paccatthikā. Katame tayo? Lobho bhikkhave antarā malo antarā amitto antarā sapatto antarā vadhako antarā paccatthiko. Doso bhikkhave antarā malo antarā amitto antarā sapatto antarā vadhako antarā paccatthiko. Moho bhikkhave antarā malo antarā amitto antarā sapatto antarā vadhako antarā paccatthiko. Ime kho bhikkhave tayo antarā malā antarā amittā antarā sapattā antarā vadhakā antarā paccatthikā ti.

Anatthajanano lobho
 lobho cittappakopano¹² |
 bhayam-antarato jātam
 tam jano nāvabujjhati ||

¹ kusalā v°, D. E. ² saññā°, C. ³ vitakkaye, P.

⁴ vitakkaye, M. Aa.; vitakke, B. C. D. E. P. Pa.

⁵ niyākare, C. ⁶ ce, B. C. M.; om. Pa.

⁷ vicāritāni, M.; viharitāni, D. E.; vicārikāni, B. C. P. Pa.; C. adds tā; B. Pa. add tāni. The form vitakkāni is in all MSS.; vitakka and vicāra, vitakkitam and vicāritam are combined in *Brahmajālasutta*, ed. Grumbot, p. 46 (cp. the *Comm.*, P. T. S. 1886, p. 121).

⁸ vutthiva, M.; vutthiva, D. E. P.; vuddhivirajam, B. C.; vuttivirajam, Pa. ⁹ ce, B. C. M.

¹⁰ vitakkup°, B. M. P. Pa.; vitakkāp°, D. E.; B. adds ca. ¹¹ sammajjagā ti, B. ¹² cittapa°, M.

Luddho attham na janāti
 luddho dhammam na passati |
 andham¹ tamam² tada hoti
 yam lobho sahate naram ||

Yo ca lobham pahantvāna³
 lobhaneyye na lubbhati |
 lobho pahiyate⁴ tamhā⁵
 udabindu⁶ va pokkhara ||

Anatthajanano doso
 doso cittappakopano⁷ |
 bhayam-antarato jātam
 tam jano uāvabujjhati ||

Duṭṭho attham na janati
 duṭṭho dhammam na passati |
 andham¹ tamam² tada hoti
 yam doso sahate naram ||

Yo ca dosam pahantvāna³
 dosaneyye na dussati |
 doso pahiyate⁴ tamhā⁵
 talapakkam⁶ va⁷ bandhana ||

Anatthajanano moho
 moho⁸ cittappakopano¹ |
 bhayam-antarato jātam
 tam jano uāvabujjhati ||

Mūḷho attham na janati
 mūḷho dhammam na passati |
 andham¹ tamam² tada hoti
 yam moho sahate naram ||

¹ andhatamam, B. M. P. ² pahatvāna, D. E. An.

³ pahiyate, B. C. M.

⁴ tamhā, D. E. An.; tasma, B. C. M. P. Pa.

⁵ udakabo, B.

⁶ cittapaṇṇa, M.

⁷ talapakkam va, M.; °pakkamiva the other MSS.

⁸ hoti, D. E.

Yo ca moham pahantvāna¹
 mohaneyye na mūyhati |
 moham vihanā so sabbam
 ādicco v-udayaṃ² taman-ti³ || 9 ||

89. (Tik. IV. 10) Vuttam hetam bhagavatā vuttam-
 arahatā ti me sutam.⁴ Tīhi bhikkhave asaddhammehi
 abhībhūto pariyādinna⁵ Devadatto āpāyiko⁶
 nerayiko kappattho atekiccho. Katamehi tīhi? Pāpic-
 chatāya bhikkhave abhībhūto pariyādinna⁵ Devadatto
 āpāyiko⁷ nerayiko kappattho atekiccho. Pāpamittatāya
 bhikkhave abhībhūto pariyādinna⁵ Devadatto āpāyiko⁸
 nerayiko kappattho atekiccho. Sati⁹ kho pana uttari-
 karaṇīye¹⁰ oramattakena¹¹ visesādhigamena¹² ca antarā vo-
 sānam āpādi.¹³ Imehi¹⁴ kho bhikkhave tīhi asaddhammehi
 abhībhūto pariyādinna⁵ Devadatto āpāyiko¹⁵ nerayiko
 kappattho atekiccho ti. Etam-attham bhagavā avoca,
 tatthetam iti vuccati¹⁶

Mā jātu koci lokasmim
 pāpiccho upapajjatha¹⁶ |
 tadaminā¹⁷ pi jānātha
 pāpicchānam yathā gati ||

¹ pahatvāna, D. E.

² vudaya, B. P. Pa.; vudhayam, C.; udayam, D. E.

³ gamanti, D. E.

⁴ Vuttam°, Etam-attham°, only in M.

⁵ B. and M. have always pariyadinna° in this sutta, the
 other MSS. have the one time nn, the other time nñ.

⁶ apāy°, B. C. P. Pa.

⁷ apāy°, C. D. E. P. Pa.

⁸ apāy°, C. D. P. Pa.

⁹ sati, D. E. M.; tīhi, B. P. Pa.; tīhi, C.

¹⁰ uttarak°, D. E.; uttarikarāṇīyena, P. Pa.

¹¹ omattake, D. E.

¹² odhikamena, C.

¹³ āpādi, D. E. Aa.; āpāti, C., āpajji, B.: āpajjati, M.

¹⁴ ime, B. C. M.

¹⁵ apāy°, C. D. Pa.

¹⁶ upapajjati, M.

¹⁷ tadāminā, B.

Paṇḍito ti samaññato ¹
 bhāvitatto ² ti sammato |
 jalam ³ va yassasā atthā ⁴
 Devadatto ti me sutam ||

So pamādam-anucino ⁵
 āpajja ⁶ naṃ Tathāgataṃ |
 avicinirayam patto ⁷
 catudvāram bhayāmakam ||

Aduttassa hi yo ⁸ dubbhe ⁹
 pāpakammaṃ akubbato ¹⁰ |
 tam-eva pāpaṃ phusseti ¹¹
 dutthacittaṃ anādaraṃ ||

Samuddaṃ ¹² visakumbhena ¹³
 yo maññeyya padūsatam |
 na so ¹⁴ tena padūseyya
 tasmā ¹⁵ hi udadhī ¹⁶ maha ¹⁷ ||

Evam-etaṃ ¹⁸ Tathagataṃ
 yo vādena vihiṃsati ¹⁹ |

¹ samaññato, Pa.; samaññato, B.

² attho, B. C. ³ jalam, B. C.

⁴ atthā, M.; addhā, B. C. P. Pa. Aa. (*but explaining it by thito*); atthā, D. E.

⁵ pamādam, D. E. P. Pa.; pamadam, B. C.; anucinno, C.; pamānam-anucinno, M. Aa., *but A. mentions pamādam-anuyūñjito as another reading.*

⁶ āpajja, B. C. Aa.; āsajja, M. P. Pa.; alajja, D. E.

⁷ yutto, C.

⁸ ro, C.

⁹ dubbhe, D. E. M. P. Pa.; dubbho, B. C.; dubbho (*sic*!) ti dusseyya, A. ¹⁰ akuppato, B. C.

¹¹ phussoti, C. (*for phasseti*); phuseti, P. Pa.; phussati, B.; phusati, D. E. M. ¹² samanta, B.; pasanna, C.

¹³ vīsa°, M.; visakujjhena, B.; visakujjhena, C.

¹⁴ yo, C.

¹⁵ bhesma (*sic*!), D. E. M.

¹⁶ udadhī, C. D. E. M.; oi, B. P. Pa.

¹⁷ matā, B.

¹⁸ ovanova, M.

¹⁹ vihisati, C.; vihisati, P.

sammaggatam¹ santacittam
vādo tamhi² na³ rūhati³ ||

Tādisam mittam kubbetha⁴
tañca⁵ seveyya paṇḍito |
yassa maggānugo⁶ bhikkhu
khayam dukkhassa pāpūne ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti⁷ || 10 ||

Catuttho⁸ vaggo.

Tassa uddānam⁸ :

Vitakka (80) sakkāra (81) sadda⁹ (82) *
cavamāna¹⁰ (83) loke¹¹ (84) asubham¹² (85) |
dhamma (86) andhakāra (87) malam (88)
Devadattena¹³ (89) te¹⁴ dasā-ti¹⁴ ||

90.* (Tik. V. 1) Vuttam hetam bhagavatā vuttam-ara-
hatā time sutam.¹⁵ Tayo-me bhikkhave a g g a p p a s ā d ā.¹⁶
Katame tayo? Yāvata bhikkhave¹⁶ sattā apadā¹⁷ vā
dvipadā¹⁸ vā catuppadā¹⁹ vā bahuppadā²⁰ vā rūpino vā
arūpino vā saññino vā asaññino vā nevasaññināsaññino vā,
tathāgato tesam aggam-akkhāyati yad-²¹idam²¹ araham

¹ samaggo, B. C. M. P. Pa. ² tabbi, C. ³ vuhati, B.

⁴ kubbeti, C.; krubbetha, M. Pa.; kruppetha, B.;
krupetha, P. ⁵ tañce.

⁶ oñubho, B. ⁷ Ayam-pi^o only in M.

⁸ U d d ā n a m . *There is no doubt about the catchwords ;
C. is least corrupt here ; the third line is in all MSS. alike.
I give only the lectio varia of the endings.*

⁹ saddha, D. E. ; santa, B. P. ; santam, C. ; om. Pa.

¹⁰ oñam, P. Pa ; vacamālā, B. ¹¹ loko, B. D. E. Pa.

¹² asubha, B. D. E. M. P. ; asūrā, Pa. ¹³ Devadatto ti, B. M.

¹⁴ terasa, B.

¹⁵ Vuttam^o, Etam-attham^o, Ayam-pi^o, only in M.

¹⁶ aggo . . . bhikkho, om. C. ¹⁷ apadā, P. Pa.

¹⁸ dip^o, D. E. ¹⁹ catupadā, B. M. ; om. C.

²⁰ bahupadā, B. M. ²¹ Om. B. C. M. P. Pa.

* *The whole sutta occurs Ang.-Nik., Cat.-Nip. 84.*

sammāsambuddho. Ye bhikkhave buddhe pasannā aggo¹ te¹ pasannā,¹ agge kho pana pasannānam aggo vipāko hoti. Yāvatā bhikkhave dhamma saṅkhatā vā asāṅkhatā vā virāgo tesam aggaṃ-akkhayati, yad-idam madanimmaddano² pipasavinayo ālayasamugghāto vaṭṭu-pacchedo tanhakkhayo virāgo nirodho nibbānaṃ³. Ye bhikkhave virāge dhamme pasannā agge te pasannā, agge kho pana⁴ pasannānam aggo⁵ vipāko hoti. Yāvatā bhikkhave saṅghā va gāṇā vā, tathāgatasavakasamgho⁶ tesam aggaṃ-akkhayati, yad-idam cattāri⁷ purisavagāni⁸ attha purisapuggalā, esa bhagavato sāvaka-samgho āhuneyyo⁹ pāhuneyyo¹⁰ dakkhineyyo añjali-karaṇīyo¹¹ anuttaraṃ puññakkhottamaṃ¹² lokassa¹³. Ye bhikkhave saṅghe pasannā agge te pasannā, agge kho pana¹⁴ pasannānam¹⁴ aggo¹⁴ vipāko hoti. Imo kho bhikkhave tayo aggaṃpasāda¹⁵ ti. Itam-attham bhagava avoca, tattlietaṃ iti vuccati¹⁶:

Aggato¹⁷ vo pasannānam
aggaṃ dhammaṃ¹⁸ vijānetaṃ |
agge buddhe pasannānam
dakkhineyye anuttare .

agge dhamme pasannānam
vaṭṭupasame sukhe |
agge saṅghe pasannānam
puññakkhette anuttare

¹ Om. D. E.

² nimmadano, B. C. D. E. ; maddanimmaddano, P. Pa.

³ nibbānaṃ-ti, B. M.

⁴ Om. C.

⁵ agge, C.

⁶ tathāgata-sa sāvakaṃ saṅgho, B.

⁷ Om. B. C.

⁸ oyuggāni, B.

⁹ āhuṇ°, B. E. Pa.

¹⁰ pāhuṇ°, C. D. M. P.

¹¹ oīyo, B. M. ; oīyyo, P. Pa.

¹² puññakho, B.

¹³ lokassa ti, D. E.

¹⁴ Om. B.

¹⁵ aggaṃpas°, B. C. M.

¹⁶ Itam-attham° only in M.

¹⁷ agge, C. In Pa. the first two gathas are omitted.

¹⁸ aggaḍhammaṃ, B. P.

aggasmim dānaṃ dadataṃ
 aggam puññaṃ pavaddhati ¹ |
 aggam āyu ca vaṇṇo ca
 yaso kitti sukhaṃ balaṃ ² ||

Aggassa dātā medhāvī ³
 devabhūto manusso va
 aggappatto ⁴ pamodatīti ⁵ ||

Ayam-pi attho vutto bhagavatā iti me sutaṇ-ti || 1 ||

91. (Tik. V. 2) Antam-idam bhikkhave jīvikānaṃ ⁶
 yad 7-idam ⁷ piṇḍolyam, abhūlāpāyaṃ ⁸ bhikkhave lokasmim
 Piṇḍolo vicarasi pattapāṇīti. Tañca kho etaṃ bhikkhave
 kulaputtā upenti atthavasikā ⁹ atthavasam ⁹ paṭicca, neva
 rājābhiniṭā na corābhiniṭā na inattā ¹⁰ na bhayaattā ¹¹ na
 ājivikā ¹² pakatā ¹³ Apica kho ¹⁴ otinnamhā ¹⁵ jātiyā jarāya ¹⁶
 maraṇena sokehi paridevehi dukkhehi domanassehi
 upāyāsehi dukkhābhikinnā ¹⁷ dukkhaparetā, appeva nāma
 imassa kevalassa dukkhakkhandhassa antakiriya ¹⁸ paññā-
 yethā ti. Evaṃ pabbajito cāyaṃ ¹⁹ bhikkhave kulaputto

¹ pavuddhati, B.; pavaddati, M. ² phalam, B.

³ oī, M. P. Pa.; oi, B. C. D. E.

⁴ aggappatto, B. M. P. Pa. ⁵ Without iti, B. C. P.

⁶ jīvitam, C. ⁷ Om. C.

⁸ abhipāyaṃ, C; abhipāpāyaṃ, B.; abhisāpāyaṃ, P.
 Pa.; ⁹ sapāyaṃ, M.; atisappāyaṃ, D. E.

⁹ attā, C. ¹⁰ inattā, M.; inaddhā, B.; inaddā, C.

¹¹ bhayaattā, M.; bhayatā, C.

¹² ājivikā, D. E.; ājivika, B. M. P. Pa.; ājivaka, C.

¹³ vakatā, D. E.; paṇatā, B.

¹⁴ kho pana, C.

¹⁵ otinnamhā ca, D. E. ¹⁶ jarāmaro, B. C

¹⁷ dukkhābhikinnā, C. Pa.; dukkhotinnā, B. M. P.

¹⁸ okiriya, B. C. ¹⁹ vāyam, D. E.

so ¹ ca ¹⁰ hoti abhiḥhālū ² kāmosu ³ tibbasārāgo ⁴
 vyāpamnacitto ⁵ paduttāraṇasaṅkappo mutṭhassati ⁶
 asampajjāno asamaḥito vibbhantacitto pakatindriyo. Sey-
 yathā pi bhikkhave chavālātaṃ ubhato padittāṃ majjhe
 guthagataṃ ⁷ nova game katṭhatthaṃ ⁸ pharati ⁹ na
 araṇṇe, tatthūpanuḥham bhikkhave imaṃ puggalaṃ vadāmi,
 gihbhoga ¹⁰ ca parihīno sāmāññatthaṇa na paṭipūotīti.

Gihbhoga ca ¹¹ parihīno
 sāmāññatthaṇa dubbhago ¹² |
 paridhamasamāno ¹³ pakireti ¹⁴
 chavālātaṃ va ¹⁵ nassati ||

Seyyo ayogulo ¹⁶ bhutto
 tatto aggisikhūpamo |
 yaṇe bhūṇeyya dussilo
 tatṭhapindam asaṇṇato ti || 2 ||

92. (Tik. V. 3) Saṅghāṭikapaṇṇo ¹⁷ ce ¹⁸ pi bhik-

¹ so ca om. B. C. M. P. Pa.

² olū, E.; olu, B. M. P. Pa.; D. and C. have a letter which looks like ph with the small curved line as in tṭha or ſica.

³ kāmosu ca, P. Pa.

⁴ tippa°, B. P. Pa.; tibbarago, C. D. E.; see the next sutta. All MSS. except D. E. have by°. ⁵ mutṭhassati, M.

⁶ gūḍha°, B.; gūḍha°, P. Pa. ⁷ katṭhatthaṃ, C.

⁸ parati, C. P. ⁹ gih°, C. E.; gih°, B.

¹⁰ dubbhago, Aa.; dubbhavo, B; dubhato, D. E. (with ū, E.); dubbhagata, P.; duggato, M.; duggati, Pa; otim, C.

¹¹ paridhamso, D. E. M. P. Pa.; paritāmasamāno ti vinayamāno, A.; parittāmaso, B.; pariccamso, C.

¹² pakio, C. M.; parikio, B.

¹³ va, M.; ca, C. D. E.; olātūṇa, B; P. is corrupt here, and Pa. omits the two words.

¹⁴ ogulo, C. D. E.; guḷo, P.; guḷho, B. M. Pa.—The second gāthā occurs also in sut. 18.

¹⁵ ce om. D. E.; saṅghāṭikapaṇṇe, C.

khavē bhikkhu¹ gahetvā piṭṭhito² anubandho·assa pāde
pādam nikkhipanto so ca hoti abhiṃjhālū³ kāmesu tibba-
sārāgo⁴ vyāpannacitto⁴ paduṭṭhamanasamkappo mutṭhas-
sati asampajāno asamāhito vibbhantacitto pakatindriyo,
atha kho so ārakā va⁵ mayham ahañca tassa. Tam kissa
hetu? Dhammam hi so bhikkhave bhikkhu na passati
dhammam apassanto⁶ na⁷ mam⁷ passati. Yojanasate ce
pi so⁸ bhikkhave bhikkhu vihareyya, so ca hoti anabhi-
jjhālū⁹ kāmesu na tibbasārāgo¹⁰ avyāpannacitto¹⁰ appa-
duṭṭhamanasamkappo¹¹ upaṭṭhitasati sampajāno samāhito
ekaggacitto samvutindriyo,¹² atha kho so santike va may-
ham ahañca¹³ tassa.¹³ Tam¹⁴ kissa hetu? Dhammam hi
so bhikkhave bhikkhu passati, dhammam passanto mam
passatīti.

Anubandho pi ce assa
mahiccho¹⁵ va¹⁶ vighātavā |
ejānugo¹⁷ anejassa
nibbutassa anibbuto |
giddho¹⁸ so vitagedhassa
passa yāvañca ārakā¹⁹ |

Yo²⁰ ca dhammam-abhiññāya
dhammam-aññāya paṇḍito |

¹ bhikkhuno, B.

² piṭṭhito piṭṭhito, C; *cp. Brahmajālas, ed. Grunblot, p. 2.*

³ olū, B D P. Pa.; C. has here the same letter as in *sutt. 91.*

⁴ tippa°, B. P. Pa.; tibbarāgo, C. D. E. All MSS. have
by°. (*See sutt 91.*) ⁵ ca, B. ⁶ na pass°, B

⁷ mam na, D E Pa. ⁸ me, D. E. P. Pa.

⁹ olū, E.; olū, the other MSS.

¹⁰ tippa°, B. C. P. Pa. All MSS. except D. E. have by°.

¹¹ apadu°, B. C. M. ¹² samvutindriyacitto, B. C.

¹³ ahañcassa, M.; ahañca, B. ¹⁴ Om. B.

¹⁵ mahijjho, C. ¹⁶ ca, B. D. E. M

¹⁷ ojanugo, D. E.; ejādāso, M.; ejāsā, B. ¹⁸ yiddho, C.

¹⁹ Pa has here the last pāda of the third gāthā, omitting all
between. ²⁰ so, C. M.

rahado va nivāto ca ¹
anejo ² vupasaṃmati ||

Anejo so anejassa
nibbutassa ca nibbuto ³ |
agiddho ⁴ vitagedhassa
passa yāvañca santiko ti || 3 ||

93. (Tik. V. 4) Tayo-me bhikkhave aggi.⁵ Katame tayo? Rāgaggi, dosaggi, mohaggi. Ime kho bhikkhave tayo aggīti.

Rāgaggi ⁶ dahati ⁷ macee ⁸
ratto ⁸ kāmosu mucchito |
dosaggi pana vyāpame ⁹
nare pāṇātipātino ¹⁰ ||

mohaggi pana sammulhe ¹¹
ariyaḍḍhamme akovido ¹² |
eto aggi ⁵ ajānanta ¹³
sakkāyābhirata pajā ||

Te vaḍḍhayanti ¹⁴ nirayaṇ
tiracchamañca yoniyo ¹⁵ |

¹ rahado upanivāto va, P.; dahado upanivāto ca, B. C.; dahado vupanivāto, M. (*without va or ca*); rahado ca nivāto ca, D. E.; *the explanation in A. is: nivātaḍḍhāne rahado viya.* ² anejā, B. C.

³ nibbo sa nibbo, M.; nibbutassa anibbuto, B. C. P.

⁴ agiddho so, B. M.; aviddho so, C. P.

⁵ aggi, M.; *the other MSS. have vi.*

⁶ rāgakkhi dahati, C. ⁷ maceo, B. C. ⁸ ratto, B. C.

⁹ *All MSS. except D. E. have byo; vyāpanno, B. C.*

¹⁰ opātine, C.; opātane, B.; opātike, P. Pa.

¹¹ sammulhe, M. Pa.; sammulho, D. E.; sam^o, C. P. (u); samulho, B.

¹² akovido, C. D. E.; ovidho, P.; ovidho, B.

¹³ ajānanto, P. Pa.

¹⁴ vaḍḍhayanti, M.; vaḍḍhayanti (?), Pa.; vappayhanti, P.; vaḍḍayihanti, C. ¹⁵ yoniya, P. Pa.; yoniso, C

asuram pettivīṣayañca ¹
amuttā mārabañḍhanā ² ||

Ye ca ³ rattim divā yuttā
sammāsambuddhasāsane |
te nibbāpentī rāgaggiṃ ⁴
niccam asubhasaññino ||

dosaggiṃ ⁵ pana mettāya
nibbāpentī naruttamā |
mohaggiṃ ⁴ pana paññāya ⁶
yāyaṃ ⁷ nibbedhagāmini ⁸ ||

Te nibbāpetvā nipakā
rattindivam-atanditā ⁹ |
asesam parinibbanti
asesam dukkham-accagum ¹⁰ ||

Ariyaddasā ¹¹ vedaguno ¹²
sammad-aññāya paṇḍitā |
jātikkhayam ¹³-abhiññāya
nāgacchantī punabbhavan-ti || 4 ||

94. (Tik. V. 5) Tathā ¹⁴ tathā ¹⁴ bhikkhave bhikkhū upa-

¹ asuram (for asuranikāyam ?), D. E. M. P.; asure, B. Pa.; asura°, C; pittu°, B. C M P. Pa.; °visayam, without ca, M. ² māna°, B. ³ Om. C.

⁴ oim, M; all other MSS. oi.

⁵ oim, M., °am, D. E.; the other MSS. oi.

⁶ saññāya, C. ⁷ Om. D. E. ⁸ °gāminam, M.

⁹ rattim divā atantitā, B.

¹⁰ accagum, M.; accagū, C.; ajjagū, B.; ajjhagā, D. E. P.; añcagā, Pa.

¹¹ ariyaddasā, M. P.; ariyadusā, D. E.; ariyaddhaso, B. C.; ariyassa, Pa.; also the MS. of A. (ariyatthasā ti Aa.) is corrupt here; see sutt. 95, where the same gāthā reoccurs. ¹² °guno, D. E. P.; gunā, B.; gunā, C.

¹³ om, M.; the other MSS. om.

¹⁴ tathāgatā, C.

parikkheyyā,¹ yathā yathā² upaparikkhato³ bahiddhā
cassa⁴ viññānam avikkhattaṃ⁵ hoti avisatam⁶ apphataṃ
asaṇḍitaṃ⁷ anupādaya⁸ apavāṇassato ayatim⁹ jātijarāma-
raṇaḍukhasanudayasambhavo na hotīti.

Sattasaṅgapahamassa¹⁰
netticchinnaṃ bhikkhuno |
vikkhīno¹¹ jātiṣamsīno
natthi tassa pūnabbhavo ti || 5 ||

95. (Tik. V. 6) Tisso imā bhikkhave kāmupapattiyo.¹²
Katamā tisso? Paccupatthitakāmā¹³ nimmānaratino para-
nimmitavasavattino.¹⁴ Imā kho bhikkhave tisso¹⁵ kāmupa-
pattiyo¹² ti.

Paccupatthitakāmā ca
ye devā vasavattino |
nimmānaratino devā
ye cañño kāmabhogino ||

itthabhaṇaṇṇatthabhaṇaṇṇaṃ¹⁶
kāmaḍhogesu paṇḍito¹⁷ |
sabbe pariccaje¹⁸ kāmo
ye¹⁹ dībbā ye ca mānusa ||

¹ upaparikkheyya, B.; upaparikkheyyam, P. Pa.

² yathā yathāyam, D. E.; yathā yathāssupaparikkhato,
P. Pa. ³ okkhito, C.; okkhito, B.

⁴ passa, D. E.

⁵ vikkho, C.

⁶ avisatam, B.; oḍam, C.

⁷ asaṇḍitā, D. E.; asaṇḍitam, P.

⁸ anuppāo, C.

⁹ āyatim, M.; all other MSS. o.

¹⁰ tatthasaṅga, C.

¹¹ vikkhano, C.

¹² kāmūp, E.

¹³ okāmo, B. C.

¹⁴ parinimmitavassa, B.

¹⁵ Om. B. C.

¹⁶ itthabhaṇo, C.; na ittha, B.

¹⁷ saṇḍitā, D. E.

¹⁸ pariccaje, B.; paribbaje, P.

¹⁹ ye ca dīppā, P. Pa.; te nibbā, C.

Piyarūpasātagadhitam ¹
 chetvā sotam ² dūaccayam ² |
 asesam parinibbanti
 asesam dukkham-accagum ³ ||

Ariyaddasā ⁴ vedaguno ⁵
 sammad-aññāya paṇḍitā |
 jātikkhayam ⁶ abhiññāya
 nāgacchanti punabbhavan-ti || 6 ||

96. (Tik. V. 7) Kāmayogayutto ⁷ bhikkhave bhavayogayutto āgāmī ⁸ hoti āgantā ⁹ itthattam ¹⁰ ; kāmayogavisaññutto ¹¹ bhikkhave bhavayogayutto ¹² anāgāmī ¹³ hoti anāgantā ¹⁴ itthattam ¹⁰, kāmayogavisaññutto bhikkhave bhavayogavisaññutto ¹⁵ arahā ¹⁶ hoti khīṇāsavo ti.

Kāmayogena saññuttā ¹⁷
 bhavayogena cūbhayam |

¹ °sātagadhitam, B. M.; cp. *Udānam* II. 7: piyarūpa-sātagadhitā ve devakāyā puthumanusā ca; °sātarādhitam, C.; °sātarāmitam, B.; °sātarūpagadhitam, D. E. P. Pa, also Aa., cp. *sutt.* 109. ² hetam dūccarayam, C.

³ ajjagum, B.; ajjhagū, D. E.; cp. *sutt* 93.

⁴ ariyaddasā, B. D. E. M. P. Pa.; ariyantasā, C.; cp. *sutt.* 93, where the same gāthā occurs.

⁵ °guṇo, C. E.; °guṇā, B.

⁶ °m, M.; the other MSS. °m. ⁷ kāmarāgayutto, B.

⁸ āgāmī, M.; anāgāmi, B. C. D. E.; adho āgāmi, P.; adhobbhāgāmi, Pa.

⁹ āgantā, only M.; the other MSS. āgantvā, also A. (though explaining it by āgamanadhammo).

¹⁰ itthattam, C. P.

¹¹ °yogasaññutto, C. ¹² °yogavisaññutto, B. C. P. Pa.

¹³ °i, only M.; the other MSS. °i.

¹⁴ anāgantā, only M.; anāgatā, B.; the other MSS. antvā. ¹⁵ bhavarāga°, B.; bhagavayoga°, P.

¹⁶ araha, C.; araham, D. E. P. Pa.

¹⁷ Cp. *Ang.-Nik.*, *Cat.-Nip.* 10, 3.

sattā¹ gacchanti saṃsāraṃ
jāṭṭamarapaṇḍino² ||

Yo ca kamo pahantvāna³
appattā āsavakkhayaṃ⁴ |
bhavayogena saññitā⁵
anāgāmīti vuccare ||

Ye ca kho chinnasaṃsayā⁶
khīṇamānapuññabbhavā |
te ve⁷ pāraṃgatā⁸ loko
ye pattā⁹ āsavakkhayaṃ-ti || 7 ||

Ta ti ya b h ā ṇ a v ā r a ṃ .

97. (Tik. V. 8) Kalyāṇasīlo bhikkhave bhikkhu kalyāṇadhammo kalyāṇapaṇḍīo imasīniṃ dhammavinaye kevali¹⁰ vusitava uttamanupiso ti vuccati. Kathañca bhikkhave bhikkhu kalyāṇasīlo hoti? Idha bhikkhave bhikkhu silavā hoti pāṇinokkhasamvāsaṃvulo viharati, acāragocarasampanno anumatteṣu¹¹ vājjeṣu bhayadassavi samadaya sikkhati sikkhipadesu, evaṃ kho bhikkhave bhikkhu kalyāṇasīlo hoti. Iti kalyāṇasīlo. Kalyāṇadhammo ca katham hoti? Idha bhikkhave bhikkhu sattamaṃ¹² bodhipakkhikāmaṃ dhammānaṃ bhavaṃānuyogaṃ-anuyutto viharati, evaṃ kho bhikkhave bhikkhu kalyāṇadhammo hoti. Iti kalyāṇasīlo kalyāṇadhammo. Kalyāṇapaṇḍīo ca katham

¹ satthā, B. P.

² *All MSS. but M. add ti*; °gāṇino ti, B. P. Pa.; °gāminanti, C D. E. ³ pahantvāna, B. P.; pahatvāna, D. E.

⁴ °kkhayanti, B. C. ⁵ *All MSS. saṃyo*.

⁶ chinnasaṃsayā, C. M. Aa.; bhinna°, B.; tinnasaṃsāraṃ, D. E.; khīnasaṃsārā, P., °ro, Pa.

⁷ vo, P.; va, C. D.; ce, B.

⁸ pāyaṃ°, P.; pāraṃgatā, D. E.

⁹ sattā, B. C.; bhatta, Pa. ¹⁰ kevalaṃ, B. C.

¹¹ anupattesse, C.

¹² satthamaṃ, M. Aa., *cp. sutt. 82*; *the other MSS. have satatamaṃ*.

hoti ? Idha bhikkhave bhikkhu āsavānaṃ khayā¹ anāsavaṃ²
cetovimuttim³ paññāvimuttinī⁴ ditthe va dhamme sayā⁵
abhiññāya⁶ sacchikatvā upasampajja viharati, evaṃ kho
bhikkhave bhikkhu kalyāṇapaṇño hoti. Iti kalyāṇasīlo
kalyāṇadhammo kalyāṇapaṇño imasmiṃ⁷ dhammavinaye⁸
kevali⁹ vusitavā uttamaपुरiso ti vuccatīti.¹⁰

Yassa kāyena vācāya
manasā natthi dukkaṭaṃ |
taṃ ve⁶ kalyāṇasīlo ti
āhu bhikkhum⁷ hirimataṃ⁸ ||

Yassa dhammā subhāvitā⁹
pattasambodhigāmino¹⁰ |
taṃ ve⁶ kalyāṇadhammo ti
āhu bhikkhum⁷ anussadaṃ¹¹ ||

Yo dukkhassa pajānāti
idheva¹² khayam-attano |
taṃ ve⁶ kalyāṇapaṇño¹³ ti
āhu bhikkhum⁷ anāsavaṃ ||

Tehi dhammehi sampannaṃ
anighaṃ chinnaṃsaṃsayāṃ |
asitaṃ¹⁴ sabbalokassa
āhu sabbappahāyinaṃ¹⁵-ti || 8 ||

¹ vimutti, B. C. P. Pa.

² abhiññā, B. Pa. M ; *cp. sutt. 99, and Puggalapañ-*
ñatta, III. 1, where the same sentence occurs.

³ Om. D. E.

⁴ kevalaṃ, B. C.

⁵ vuccati, C. ; °puriso hotīti vuccati, B

⁶ ce, B.

⁷ bhikkhu, B. C. P. Pa. M.

⁸ hirimataṃ, D. E. ; hirimatan-ti hirimantaṃ hirisam-
pannaṃ, A. ; hirīmanam, B. C. P. Pa. M.

⁹ sabh°, D. E.

¹⁰ °sambodha°, C. M. ; pattasambodhi°, P. Pa. ; sattaṃ-
sambodha°, B.

¹¹ anussataṃ, D. E. ; anussaraṃ, B. C.

¹² idhevā, B.

¹³ °dhammo, C. P. Pa.

¹⁴ ahitaṃ, C. ; appitaṃ, B.

¹⁵ sabbapah°, B. C. M

98 (Tik. V. 9) * Dve-imāni¹ bhikkhavo dānāni² āmisa-
dānañca³ dhammadānañca⁴, etad-aggam⁵ bhikkhavo imesam
dānaṃ⁶ dānānam yad-idam dhammadānaṃ Dve-me
bhikkhavo samvibhāgā⁷ aññasaṃvibhāgo⁸ ca dhammasam-
vibhāgo ca, etad-aggam⁹ bhikkhavo imesam dvinnam¹⁰ sam-
vibhāgānam yad-idam dhammasamvibhāgo. Dve-me
bhikkhavo anuggahā¹¹ āmisānuggaho¹² ca dhammānuggaho¹³
ca, etad-aggam¹⁴ bhikkhavo imesam dvinnam¹⁵ anuggahānam
yad-idam dhammānuggaho ti.

Yam-āhu dānam paramam anuttaram
yam samvibhāgam bhagavā avappayi |
aggamhi¹ khattamhi² pasannacitto
viññū pajānam ko na yajetha³ kālo ||

Ye ceva bhāsanti suṇanti eūbhayaṃ
pasannacittā sugatassa⁴ sāsano |
tesam so attho paramo viṣujhati
ye appamuttā sugatassa⁵ sāsano ti || 9 ||

99 (Tik. V. 10) Vuttam¹ hetam² bhagavatā vuttam-arahatā
ti me suttam.³ Dhammenā⁴ ham⁵ bhikkhavo tevijjam⁶
brāhmaṇam⁷ paññāpemi, nāññam⁸ lapitalāpanamattena.
Kathañceham⁹ bhikkhavo dhammena tevijjam¹⁰ brāhmaṇam¹¹
paññāpemi nāññam¹² lapitalāpanamattena?— Idha bhik-
khavo bhikkhu anekavīhitam¹³ pubbenivāsam¹⁴ anussarati,

¹ imāni, B. C. M.

² āmissa°, B. D. E.; ca, om. D. E. ³ āmissaṃ°, P.

⁴ āmisa anu°, D. E.; āmissanuo°, M.; āmissānu°, B.

⁵ aggadakkhiṇakhattamhi, B. ⁶ yajeya, P.

⁷ suggo, P. Pa.

⁸ Vuttam°, Etam-attham°, Ayam-pi°, only in M.

⁹ B. P. Pa. have always brahm°, but M. brāhm°.

¹⁰ naññam, M.; na aññam, B. C. P. Pa.

¹¹ Kathaṇceha, M.

¹² naññam, M.; na aññam, C. P. Pa.; naaññam, B.

* Cp. sutta 100, and *Anguttara Nikāya* II. xiii.

seyyathīdam ekam-pi jātim¹ dve pi jātiyo tisso pi jātiyo
 catasso pi jātiyo pañca² pi³ jātiyo⁴ dasa⁵ pi⁶ jātiyo
 vīsam-pi⁷ jātiyo timsam-pi⁸ jātiyo cattālisam-pi jātiyo
 paññāsam-pi jātiyo, jātisatam-pi jātisahassam-pi jātisata-
 sahassam-pi, aneke pi samvattakappe aneke pi vivattak-
 kappe aneke pi samvattavivattakappe amutrāsīm⁹ evam-
 nāmo¹⁰ evamgotto evamvaṇṇo evanāhāro evamsukhaduk-
 khapaṭisamvedī¹¹ evamāyupariyanto, so tato cuto amutra
 udapādīm,¹² tatirāpāsīm¹³ evamnāmo evamgotto evamvaṇṇo
 evanāhāro evamsukhadukkhapaṭisamvedī¹⁴ evamāyupari-
 yanto, so tato cuto idhūpapanno ti. Iti sākāram sa-
 uddesam anekavihitam pubbenivāsam anussarati. Ayam-
 assa paṭhamā vijjā adhigatā hoti, avijjā vihatā vijjā
 uppannā, tamo vihato āloko uppanno, yathā taṃ appamat-
 tassa ātāpino pahitattassa viharato.—Puna ca param
 bhikkhave bhikkhu dibbena cakkhunā visuddhena atik-
 kantamānūsakena¹⁵ satte passatī cavamāne uppajjamāne
 hīne paṇīte suvaṇṇe dubbanne sugate duggate, yathākam-
 mūpage satte pajānāti Ime vata¹⁶ bhonto sattā kāyaduc-
 caritena samannāgatā vacīduccaritena¹⁷ samannāgatā¹⁸
 manoduccaritena¹⁹ samannāgatā²⁰ ariyānaṃ upavāḍakā
 micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa
 bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ
 upapannā. Ime vā pana bhonto sattā kāyasucaritena
 samannāgatā vacīsucaritena²¹ samannāgatā²² manosucari-

¹ jāti, C P Pa ² Om. C. D E. P Pa ³ dasampi, B. C. P. Pa.

⁴ vīsampi, C.; vīsampi, B.; vīsampi, P. Pa.; vīsatimpi,
 D. E.; vimśampi, M. ⁵ tisampi, B.

⁶ amutrāsīm, C M; ōsi, B D. E. P. Pa.

⁷ Om. D. E. ⁸ ovedī, B. C. P. Pa.

⁹ udapādīm, M.; oḍi, B. C. P. Pa.; uppādi, D. E.

¹⁰ tatrāpāsan-ti, Aa; ōsi, without m, all other MSS.;
 tatrāsāpi, D. E.; tatrāsi, C. ¹¹ ovedī, B. C.

¹² omānussakena, B. M. P. Pa. ¹³ ca pana, B. C.

¹⁴ Intentionally omitted in all MSS. See sutt. 70, 71.

¹⁵ ducc° sam°, intentionally omitted in D. E.

¹⁶ Not omitted in D E. See sutt. 70, 71.

tona sammānāgatā ariyānaṃ anupavāḍakā sammāditthikā sammāditthikammasamādhinā, te kāyassa bheda param-maraṇā sugatīm saggaṃ lokam upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena ¹ —pe— yathā-kammūpago satte pajānāti. Ayam-assa dutiyā vijjā adhigatā hoti, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.—Puna ca param bhikkhavo bhikkhu āsavānaṃ khayā anāsavaṃ ceto vimuttiṃ ² paññāvimuttiṃ ³ diṭṭhe va dhamme sayam abhiññāya ⁴ sacchikatvā upasampajja viharati. Ayam-assa tatiyā vijjā adhigatā hoti, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato. Evam kho ahaṃ bhikkhavo dhammena tevijjam brāhmaṇaṃ paññāpemi nāññaṃ ⁵ lapitalāpanamattenā-ti.—Etam-atthaṃ bhagavā avoca, tatthetam iti vuccati ⁶ :

[Pubbenivāsaṃ yo vedi
saggāpāyaṇa brāhmaṇaṃ |
paññāpemi na ca aññaṃ
lapitalāpanamattena||] ⁷

Pubbenivāsaṃ yo vedi ⁷
saggāpāyaṇa passati ⁸ |
atha ⁹ jātikhayaṃ ¹⁰ patto
abhiññāvosito ¹¹ muni||

¹ amānussakena, B. M. P. Pa.

² vimuttiṃ, M.; without ṃ, B. C. D. E. P. Pa.; see the same passage in *sutt.* 97. ³ abhiññā, B. C. M.

⁴ na aññaṃ, C. M.; anaññaṃ, B.

⁵ Etam° only in M.

⁶ This gāthā only in B. and C.; it is a later addition.

⁷ vedi, for *Skr.* veda? A. explains it by janāti, but Childers takes it *Ihp. gāth.* 423, where the same gāthā occurs, as the *adj.* vedi; cp also *Aṅguttara Nikaya* III., 58, 6 and 59, 4.

⁸ passato, C.

⁹ atho, D. E.

¹⁰ jātikhayaṃ, B.

¹¹ abhiññādesito, C.

etāhi tihi vijjāhi
 tevijjo hoti brāhmaṇo |
 tam-aham¹ vadāmi tevijjam
 naññam² lapitalāpanan-ti || 10 ||

Ayam-pi³ attho vutto bhagavatā iti me sutan-ti⁴ || 10 ||

|| Pañcamo vaggo ||

Tass-uddānam⁵.

Pasāda⁶ (90) jīvita⁷ (91) saṅghāti⁸ '92)
 aggi (93) upaparikkhayā (94) |
 upapatti (95) kāma (96) kalyāṇam (97)
 dānam (98) dhammena (99) te dasā-ti⁹ ||

|| Tikanipātam⁹ nitthitam ||

100. (Cat. 1) Vuttam hetam bhagavatā vuttam-ara-
 hatā ti me sutam.¹⁰ Aham-asmi¹¹ bhikkhave¹² brāhmaṇo¹³
 yācayogo sadā payatapāṇi antimadehadhāro¹⁴ anuttaro
 bhisakko sallakatto. Tassa me tumhe puttā orasā¹⁵
 mukhato jātā dhammajā dhammanimmitā¹⁶ dhammadāyādā
 no āmisadāyādā.¹⁷ Dve-māni bhikkhave dānāni āmisa-

¹ tasmāham, P. Pa.

² naññam, M.; na aññam, B. C. P. Pa.

³ M. om. pi.

⁴ Ayam^o only in M.

⁵ Tassudānam, M.; the other MSS. vaggassa uddānam
 (with one d, P. Pa.)

⁶ pās^o, B. C. D. E.

⁷ vijita, B.; jīvita, D.; jīvika, E.

⁸ oti, B. C.

⁹ Tikka^o, B. M. P. Pa.

¹⁰ Vuttam^o, Etam-attham^o, Ayam-pi^o, only in M. For
 the contents of this sutta cp. sutt. 98.

¹¹ asmim, C. D. E.

¹² bhikkhave bhikkhu, B. C. P. Pa.

¹³ brahm^o, B. P. Pa.

¹⁴ odhāro, B. M.; the other MSS. odharo.

¹⁵ orasa, D. E.; B repeats puttā after orasā; for the whole
 passage cp. Assalāyanasutta, ed. Pischel, p. 9.

¹⁶ onimittā, D. E. Pa.

¹⁷ āmissa^o, P. Pa.

danañca¹ dhammadānañca, etad-aggam bhikkhave ime-
sam² dvinnam dānānam yad-idam dhammadanam. Dve-
me³ bhikkhave samvibhāgā, āmisasamvibhāgo⁴ ca⁵ dham-
masamvibhāgo⁵ ca, etad-aggam bhikkhave imesam
dvinnam samvibhāgānam yad-idam dhammasamvibhāgo.
Dve-me bhikkhave anuggahā, āmisānuggaho⁶ ca dhammā-
nuggaho ca, etad-aggam bhikkhave imesam dvinnam
anuggahānam yad-idam dhammānuggaho. Dve-me bhik-
khavē yāgā, āmisayāgo ca⁵ dhammayāgo ca, etad-aggam
bhikkhave imesam dvinnam yāgānam yad-idam dhammayāgo
ti. Etam-attham bhagavā āvoca, tatthetam iti vuccati : 7

Yo dhammayāgam ayajī⁸ amaccharī⁹

tathāgato sabbabhūtānukampī¹⁰ |

taṁ tādīsam devamarussasottham¹¹

sattā¹² namassanti bhavassa pāṇam-ti¹³ ||

Ayam--pi¹⁴ attho vutto bhagavatā iti me sutam-ti¹⁵ || 1 ||

101. (Cat. 2) * Cattāri-māni bhikkhave appāni ceva
sulabhāni ca¹⁵ tūni¹⁵ ca¹⁵ anavajjāni. Katamāni cattāri ?
Paṇsukūlam bhikkhave civarānam¹⁶ appañca sulabbhañca
tañca anavajjam. Piṇḍiyālopo bhikkhave bhojanānam¹⁷ ap-
pañca sulabbhañca tañca anavajjam. Rukkhamūlam bhik-

¹ āmissa°, B. P. Pa.

² Om. D. E.

³ Ime dve me, C.

⁴ āmissa°, B.

⁵ Om. C.

⁶ āmissanu°, B. ; āmissu anu°, Pa.

⁷ Etam-attham°, Ayam-pi°, *only* in M.

⁸ ayajī, M. E. ; ayaji, D. Pa. ; asaji, P. ; assaji, C.,
assaji, B.

⁹ oi, B. P. Pa.

¹⁰ sabbasattānukampīti, Aa. ; M. *has the* || *after* °kampī,
but in the other MSS. °kampitam is written together, in B.
with || *after* taṁ, in C. *even* °kampinam.

¹¹ °manussānam sottham, B. C.

¹² sakkā, C.

¹³ °guti, B. C. P. ; °gūti, Pa.

¹⁴ M. om. pi.

¹⁵ galāni ca, P. ; tūni ca, Pa. ; tūni cattāri, C.

¹⁶ civarām, D. E.

¹⁷ bhojanam, D. E.

* *The whole sutta occurs Aṅguttara Nik. Cat. 27.*

khavē senāsanānam¹ appaṇca sulabhaṇca taṇca anavajjam.
 Pūtimuttam bhikkhave bhesajjanam² appaṇca sulabhaṇca
 taṇca anavajjam.³ Imāni kho bhikkhave cattāri appāni
 ceva sulabbhāni ca⁴ tāni⁵ ca⁵ anavajjāni. Yato kho
 bhikkhave bhikkhu⁶ appena ca tuṭṭho hoti sulabhena ca,⁶
 imassāham⁷ aññataram sāmāññaṅgan-ti vadāmiti

Anavajjena tuṭṭhassa
 appena sulabhena ca |
 na senāsanam-ārabbha
 cīvaram pānabhojanam |
 vighāto hoti cittassa
 disā na-paṭihaññati⁸ ||

Ye cassa dhammā akkhātā
 sāmāññassānulomikā |
 adhiggaḥitā⁹ tuṭṭhassa
 appamattassa bhikkhuno¹⁰ ti || 2 ||

102. (Cat. 3) Jānato-ham¹¹ bhikkhave passato
 āsavānam khayam vadāmi, no ajānato apassato.¹² Kiñca¹³
 bhikkhave jānato kiṃ¹⁴ passato āsavānam khayō hoti?¹⁵
 Idam dukkhan-ti bhikkhave jānato passato āsavānam

¹ senāsanam, D E. M. P. Pa

² bhesajjam, D. E.

³ anavajjanam, C.

⁴ Om. D. E.

⁵ Om. B.

⁶ bhikkhu tuṭṭho hoti appena ceva sulabhena ca anavajjena, D. E. ⁷ tassāham, D. E.; idamassāham, P. Pa.

⁸ na paṭi°, M. P.; nappati°, B. C D. E.; na patti°, Pa.;
 ohaññasi, B.

⁹ oṭā, B. M.

¹⁰ bhikkhuno, C. D. E. and A.; the Burmese MSS. have sikkhato. In Pa, the scribe omitted nearly the whole of the gāthās, from the first tuṭṭhassa down to the second, but inserted the omitted piece after Jānato aham bhikkhave in the next sutta.

¹¹ aham, B. Pa.

¹² no apass°, D. E. Pa.

¹³ kiñci, B. C. D. E.

¹⁴ kiṃ, M. P.; ki, B.; kiñci, D. E.; om. C. Pa.

¹⁵ khayō ti, Pa.

khayo ¹ hoti, ² ayam dukkhasamudayo ti bhikkhave jānato passato āsavānaṃ khayō hoti, ayam dukkhamirodho ti bhikkhave jānato passato āsavānaṃ khayō hoti, ayam dukkhamiṇodhagāmanī ³ patipadā ⁴ ti ⁵ bhikkhave jānato passato āsavānaṃ khayō hoti. Evam kho bhikkhave jānato passato ⁶ āsavānaṃ khayō hotīti.⁶

Sekhassa sikkhamānassa ⁷
ujumaggaṃ usārīṇo |
khayasmiṃ pathamaṃ ñāṇaṃ
tato aññā anuttarā ⁸ ||

Tato aññā vimuttassa
vimuttiññāṇaṃ ⁹ uttamaṃ |
upapajjati khaye ñāṇaṃ
khīṇā ¹⁰ saṃyojanaṃ ¹⁰ iti ||

Na tvevidam ¹¹ kusītena
bālena-m-¹² avijānatā ¹² |
nibbānaṃ adhiṇṇatābbaṃ ¹³
sabbaganthapamocanaṃ-ti ¹⁴ || 3 ||

103. (Cat. 4) Ye hi keci ¹⁵ bhikkhavo samaṇā vā ¹⁶

¹ khayō ti, P. Pa. ² 1, (C. D. E. ; the other MSS. 1)

³ patip°, P. Pa. ⁴ taṃ, P. ; om. C. Pa.

⁵ All MSS. but M. repeat evaṃ before passato.

⁶ hoti, B. C. ⁷ bhikkhamānassa, C. ; khayasamānassa, Pa.

⁸ anantarā, M. Pa. ; the other MSS. anuttarā.

⁹ With ñā, B. P. ; the other MSS. with one ñ.

¹⁰ khīṇa, C. D. ; khupāṃ saṃyojanaṃ, M. For the first and second gāthā cp. *Āṅguttaranikāya* III. 84.

¹¹ teciraṃ, B. C.

¹² A. has : makāro padasandhikaro, cp. *Ed. Müller, Pālī Gr.* p. 68 ; bālena avij°, B. C. ; bālena antā (sic ?), D. E.

¹³ °gandhabbaṃ, B.

¹⁴ °gandha°, M. ; the other MSS. °gandha°.

¹⁵ kaci, B. ; yo hi ko ci, C.

¹⁶ Om. D. E.

brāhmaṇā¹ vā idaṃ dukkhaṇ-ti yathābhūtaṃ na-ppa-
jānanti,² ayaṃ dukkhasamu~~dayo~~ ti yathābhūtaṃ na-
ppajānanti, ayaṃ dukkhanirodho ti yathābhūtaṃ na-
ppajānanti,² ayaṃ dukkhanirodhagāmini³ paṭipadā ti
yathābhūtaṃ na-ppajānanti, na te me⁴ bhikkhave samaṇā
vā brāhmaṇā vā samaṇesu vā⁵ samaṇasammata brāhma-
ṇesu⁶ vā⁶ brāhmaṇasammata,⁶ na ca⁷ paṇ-ete⁷ āyas-
manto⁸ sāmāññatthaṃ⁹ vā brāhmaññatthaṃ⁹ vā diṭṭhe va-
dhamme sayam abhiññā sacchikatvā upasampajja viharanti.
Ye¹⁰ ca kho keci¹⁰ bhikkhave samaṇā vā brāhmaṇā vā idaṃ
dukkhaṇ-ti yathābhūtaṃ pajānanti, ayaṃ¹¹ dukkhasamu-
dayo ti yathābhūtaṃ pajānanti, ayaṃ dukkhanirodho ti
yathābhūtaṃ pajānanti, ayaṃ dukkhanirodhagāmini¹²
paṭipadā¹³ ti yathābhūtaṃ pajānanti, te kho me¹⁴ bhikkhave
samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammata,
brāhmaṇesu ca brāhmaṇasammata, te ca paṇ-āyas-
manto¹⁵ sāmāññatthaṇca¹⁶ brāhmaññatthaṇca¹⁷ diṭṭhe va-
dhamme sayam abhiññā¹⁸ sacchikatvā upasampajja viha-
rantīti.¹⁹

¹ B. P. Pa. *have always brahm°*, with short a, *brahma-*
nattham, also other MSS.; M. *has always brāhm°*.

² na pa°, P. Pa. ³ °i, C. D. E.; *the other MSS.* °i.

⁴ na te me, M.; *the other MSS.* na me te.

⁵ ceva, P. Pa. ⁶ Om. C. ⁷ te ca pana, B.

⁸ °manto, M. P. Pa.; °mantā, B. D. E.; °manti, C.

⁹ °attam, B. P. Pa.

¹⁰ ye hi keci, D. E.; *instead of sacchikatvā . . . keci Pa.*
has tam na-ppajānanti. ¹¹ idaṃ, C.

¹² °i, D. E.; *the other MSS.* °i; C. *omits gāmini.*

¹³ paṭip°, P. Pa.

¹⁴ te kho me, M. P.; te na kho me, B. C. Pa.; te ca kho
me, D. E. ¹⁵ °o, M. P.; *the other MSS.* °ā.

¹⁶ °attaṇca, B. P. Pa.

¹⁷ brahmaṇattaṇca, P. Pa.; om. B.

¹⁸ abhiññāya, C.; *for the whole passage cp. Aṅgutt.-Nik.*
Cat. 5, 1, etc. ¹⁹ viharatīti, B. C.

Ye dukkham na-ppajānanti
 atho ¹ dukkhassa sambhavam
 yattha ca ² sabbaso dukkham
 asesaṃ uparujjhati

tañca maggaṃ na jānanti
 dukkhūpasamagāmināṃ ³
 cetovimuttihīnā ⁴ te ⁴
 atho ⁵ paññāvimuttiyā |
 abhabbā ⁶ te antakiriyāya
 to ⁷ ve ⁷ jātijarupagā ⁸ ||

Ye ca ⁹ dukkham pajānanti
 atho ¹⁰ dukkhassa sambhavam
 yattha ¹¹ ca sabbaso dukkham
 asesaṃ uparujjhati ||

tañca maggaṃ pajānanti
 dukkhūpasamagāmināṃ ¹²
 cetovimuttisampannā
 atho ¹³ paññāvimuttiyā |
 bhabbā ¹⁴ te antakiriyāya
 na te jātijarupagā ¹⁵ ||

104¹⁰ (Cat. 5) Ye te bhikkhave bhikkhu sīla sampannā

¹ attho, C.; yato, B.

² yatthañca, D. E.; yathā ca, C.; yato ca, B.

³ dukkhupa°, B. M. P. Pa.

⁴ vimuttinātena, C.; vimuttisampannā, B.

⁵ attho, B. C. ⁶ bhabbā, Pa. ⁷ na te, B. C.

⁸ jarupa°, B.; B. C. D. E. *add* ti. ⁹ Om. B.

¹⁰ yato, B. C. M. P. Pa. ¹¹ yatta, B.

¹² dukkhupa°, B. P. Pa. ¹³ attho, C.

¹⁴ bhabbā, M.; the other MSS. sabbā.

¹⁵ jarupa°, P. Pa.; B. has the two last gāthās twice, the first time very corrupt.

¹⁶ For the first part of this sutta cp. Puṇḍalapaññatti IV. 23, for the second part Pugg. III. 18.

samādhisampannā paññāsampannā¹ vimuttisampannā
 vimuttiñāṇadassanasampannā² ovādakā viññāpakā³ san-
 dassakā samādapakā⁴ samuttejakā⁵ samapahamā⁶ alam-
 samakkhātāro⁷ saddhammassa,⁸ dāsaṃsamattakā⁹ 9 bhik-
 khave tesam bhikkhūnam bahūpakāram¹⁰ vadāmi, sava-
 nam¹¹-paham¹² bhikkhave tesam bhikkhūnam bahūpakāram
 vadāmi, upasaṅkamanam-paham¹³ bhikkhave tesam bhik-
 khūnam bahūpakāram vadāmi, payirupāsana¹⁴-paham¹⁵
 bhikkhave tesam bhikkhūnam bahūpakāram vadāmi, anussa-
 na¹⁶-paham¹⁷ bhikkhave tesam bhikkhūnam bahūpakāram
 vadāmi, anupabbajjam-paham¹⁸ bhikkhave tesam bhikkhū-
 nam bahūpakāram vadāmi. Tam kissa hetu? Tathārūpe
 bhikkhave bhikkhū sevato bhajato¹⁹ payirupāsato²⁰ aparī-
 pūro pi silakkhandho bhāvanāparīpūrim²¹ gacchati, aparī-
 pūro pi samādhikkhandho bhāvanāparīpūrim gacchati,

¹ Om. P. Pa.² Om. B. C. P. Pa.³ After viññ°, P. Pa. insert adhabodhakā, for avabodhakā, a gloss from A.⁴ °pikā, B.⁵ °jā, B.⁶ °sikā, B.⁷ 7 salamsamattakā, C.; alamsammattakā | saddhammassa d°, B.⁸ saddassa, C.; om. D. E.; after saddh° P. Pa. insert desetāro, a gloss from A.⁹ paham, which occurs six times in this sutta, is for api aham; B. has always aham without p; in C D. E. M. the preceding accusative has always the anusāra, dassanam saham, C.¹⁰ Only C. has nearly always bahū°, the other MSS have bahu°; D. E. have always bahukāram; also C. the first time.¹¹ savanam savam, C.; samanam paham, D. E.¹² pahāna, C¹³ payirup°, B.; patirup°, C.; in Pa. the three sentences payir°, anuss°, and anup° are left out.¹⁴ anusar°, P.; anusayam, C.; this sentence is left out in D. E. ¹⁵ Om. C. ¹⁶ parirup°, B. Pa.¹⁷ M. always °pūrim; B. C. P. Pa. always °pūri in this sutta.

aparīpūro pi paññakkhandho ¹ bhāvanāpārīpūrim gacchati,
 aparīpūro pi vinuttikkhandho² bhāvanāpārīpūrim gacchati,³
 aparīpūro pi vinuttīnanadassanakkhandho ³ bhāvanāpārī-
 pūrim gacchati. Evarūpā ca to⁴ bhikkhavo bhikkhū⁵
 sattahāro⁶ ti⁷ pi vuccanti, sattavāho⁸ ti pi⁷ vuccanti,
 ramañjaha⁹ ti pi vuccanti, tamonidā ti pi⁷ vuccanti, āloka-
 karā ti pi¹⁰ vuccanti, obhasakā ti pi vuccanti, pajjotakarā
 ti pi vuccanti, ukkādhārā ti pi vuccanti, pabhañkarā ti pi
 vuccanti,¹¹ ariyā ti pi vuccanti, cakkhumanto¹² ti pi vuccan-
 tīti

Pāmujjakarāṇaṃ ¹³ ihānaṃ
 evaṃ ¹⁴ hoti vijānatam ¹⁵ |
 yad-idaṃ bhāvitattānaṃ
 ariyānaṃ dhammajīvināṃ ¹⁶ ||

To jotayanti ¹⁷ saddhammaṃ
 bhasayanti pabhañkara |
 ālokakaraṇa dhira
 cakkhumanto ramañjaha ¹⁸ ||

yesaṃ vo ¹⁹ sasanāṃ sutva
 sammad-aññaya ²⁰ paṇḍita |

¹ paññakkho D. E. P.

² D. E. omit this sentence.

³ aññāna, P. Pa.

⁴ Om. D. E.

⁵ The long ū only in M.

⁶ sattaro, C. ⁷ Om. C.

⁸ jātikantūādmittāraṇato sattavāhā ti, A.; sattavāho,
 C. P. Pa.

⁹ oho, C.; ramañjaha, D. E.

¹⁰ ālokadivākarā vā ti v^o, Pa., inserting it once more before
 pajjotak^o.

¹¹ I follow A. M.; the other MSS. have pabh^o before
 ukk^o; ukkakarā, B.; pabhākarā, Pa. ¹² v^omantā, B. C.

¹³ pāmojja^o, D. E.; pāmujjakarāna, B.; k^okarayattānaṃ,
 C.; k^okāraṇaṃ, P. Pa. ¹⁴ otam, B. D. E. P. Pa.

¹⁵ vijjānaṃ, C.

¹⁶ ojvitaṃ, D. E.

¹⁷ jotassanta, C.; v^omantanti, Pa.

¹⁸ ojaḥ, B. C.; ocalā, P.

¹⁹ co, B.; ca, D. E.

²⁰ saddhammaññaya, B.

jātikkhayam ¹-abhiññāya
nāgacchanti puñabbhavan-ti ⁴ 5

105 (Cat. 6) * Cattāro-me bhikkhave taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Ovarahetu vā bhikkhave ² bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapātahetu vā bhikkhave ² bhikkhuno taṇhā uppajjamānā uppajjati, senāsanahetu vā bhikkhave bhikkhuno taṇhā uppajjamānā uppajjati, itibhavābhava³hetu ³ vā bhikkhave ² bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho bhikkhave cattāro taṇhuppādā yattha bhikkhuno ⁴ taṇhā uppajjamānā uppajjatīti.

Taṇhādutiyo puriso
digham-addhānam ⁵ saṃsaram ⁶ |
itthabbhāvaññathābhāvam
saṃsāram ⁷ nātivattati ||

Evam ⁸-ādinavam natvā
taṇhā dukkhassa ⁹ sambhavam |
vitataṇho anādāno
sato bhikkhu paribbaje ti || 6 || ¹⁰

106. (Cat. 7) ¹¹ Sa brahma kāni bhikkhave tāni kulāni yesam puttānaṃ mātāpitāro ajjhāgāre pūjitā honti.

¹ om only M.; the other MSS. om.

² Om. D. E.

³ itibhagavābho, C.

⁴ yo bhikkhave to, B. C.; Pa. has great confusion in the prose part of this sutta.

⁵ All MSS. except Pa. have addhāna

⁶ osāram, P. Pa. ⁷ saṃsaram, B.

⁸ etam, D. E.

⁹ taṇham do, M.; taṇhāhetussa, Pa.

¹⁰ The same gāthās occur in sutta 15.

¹¹ This whole sutta occurs also in *Anguttara Nikāya-Til.* 31, and Cat. 63: the *Tikaniṇṇāpāta* contains the more original version, being in accordance with the gāthās. The second sentence of the present sutta (sapubbadevatāni) is additional.

* The whole sutta occurs *Āṅgutt.-Nik. Cat.* 9.

Sapubbadavatāni¹ bhikkhavo tāni kulāni yesam puttānam
mātāpitaro ajjhāgare² pūjitā honti. Sapubbacariyāni³
bhikkhavo tāni kulāni yesam puttānam mātāpitaro ajjhā-
gare pūjitā honti.³ Sāhuncyyakāni⁴ bhikkhavo tāni kulāni
yesam puttānam mātāpitaro ajjhāgare² pūjitā honti.
Brahmā ti⁵ bhikkhavo mātāpitarā⁶ etaṃ adhivacanaṃ.
Pubbadevata⁷ ti bhikkhavo mātāpitarā⁶ etaṃ⁸ adhi-
vacanaṃ Pubbacariyā ti⁹ bhikkhavo mātāpitarā⁶ etaṃ¹⁰
adhivacanaṃ Āhuncyyā ti¹¹ bhikkhavo mātāpitarā⁶
etaṃ¹⁰ adhivacanaṃ.¹¹ Taṃ kissa hetu? Bahūpakārā¹²
bhikkhavo mātāpitaro puttānam, āpādakā posakā imassa
lokassa dassetāro ti

Brahmā ti mātāpitaro
pubbacariyā ti vuccare¹³ |
āhuncyyā ca puttānam
pajaya amukampaka ||

Tasma hi ne¹⁴ nāmasseyya
sakkareyya¹⁵ ca¹⁵ paṇḍito |

¹ pubba°, without sa-, C. Pa. ² agaresu, B.

³ I follow A. and D. E. The other MSS. omit this third sentence (sapubba° vi, vii, though they have the pubbacariyā in the second part of this sutta. All MSS. add the following sentence (the fifth in D. E., the fourth in the other MSS.): Pāhuncyyakam (Sapāhunc°, M.; Sapahunc°, P.) bhikkhavo tāni kulāni yesam puttānam, etc. But this has no corresponding sentence in the second part of this sutta, and is not in the commentary (A.).

⁴ ahunc°, B. C. P. Pa.

⁵ brahmanā ti, B. C. ; brahmakā ti, Pa.

⁶ opitunnam, D. E.

⁷ odevā, B. P. Pa.

⁸ eva etaṃ, B.

⁹ eacariyānti, B.

¹⁰ Om. B.

¹¹ Pubbadavatā . . . adhivacanaṃ om. C.

¹² bahupakāra, B. M. P. Pa.

¹³ After vuccare C. has — pe —, B. —pa—.

¹⁴ to, D. E.

¹⁵ sakkāro°, B. ; sakkareyyā ca, C. ; oeyyātha, D. E.

annena atho pānena
vatthena sayanēna ca |
ucchādanena nhāpanena ¹
pādānaṃ dhovanena ca ||

Tāya naṃ pāricariyāya
mātāpitūsu paṇḍito |
idheva naṃ paṣaṃsanti
pecca saḃge paṃodatīti ² || 7

107. (Cat. 8) Bahūpakārā ³ bhikkhave brāhmaṇagaha-
patikā ⁴ tumhākaṃ, ye vo ⁵ paccupaṭṭhitā cīvarapiṇḍapāta-
senāsanagilānapaccayabhesajjaparikkhārehi. Tumhe pi ⁶
bhikkhave bahūpakārā ⁷ brāhmaṇagahapatikānaṃ, ⁸ yaṃ
nesaṃ ⁹ dhammaṃ desetha ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ, sūttamaṃ ¹⁰ savyañjanaṃ ¹¹ kevalapari-
puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. ¹² Eva-
midaṃ bhikkhave aññaṃ-aññaṃ nissāya brahmacariyaṃ
vussati ¹³ oghassa uttharaṇatthāya ¹⁴ sammā dukkhassa
antaṃkiriyaṇā-ti.

Sāgarā ¹⁵ anāgārā ¹⁶ ca ¹⁷
ubho aññoññanissitā |
ārādhayanti ¹⁸ saddhammaṃ
yogakkhemam-anuttaram ¹⁹ ||

¹ hāpanena C. D. E., nhānena M. ² pamodatī, C.

³ bahup°, B. M. P. ⁴ brahmaṇa°, P. Pa ; brahmaṇā, B.

⁵ te, C. ; in B. and M. the letters can be read vo and te.

⁶ hi, B. ⁷ bahup°, B. M. P. Pa.

⁸ brahm°, B. P. Pa. ⁹ tesam, C.

¹⁰ satth°, M. P. ¹¹ saby°, B. M. P. Pa.

¹² oseti, D. E. ¹³ vuccati P. ¹⁴ ottāya, B.

¹⁵ sagārā, B. C. D. E. ¹⁶ anag°, C. M.

¹⁷ D. E. P. Pa. have the ca before anāg°.

¹⁸ ārāmayanti, C.

¹⁹ I follow D. E. M. and A. ; B. C. P. Pa have yogakkhe-
massa pattiya.

Sāgāresu ¹ ca cīvaram
 paccayam sayānāsanam |
 anūgāra ² paticehanti
 paṭissavāvinodanam ³ ||

Sugataṃ ⁴ pana nissāya
 gahatthā ⁵ gharāṃ-esino |
 saddahānā ⁶ arahataṃ
 ariyapaṇṇāya ⁷ jhāyino ||

idha dhammaṃ caritvāna
 maggam ⁸ sugatigāminam |
 nandino devalokasmin
 modanti kāmakāmino ti ||

108. (Cat 9) Yo keca bhikkhavo bhikkhū k u h ā thaddhā
 lapā siṅgi⁹ unna¹⁰ asamāhitā, na me ¹¹ to bhikkhavo bhik-
 khū māmaka, apagatā ¹² ca te bhikkhavo ¹³ bhikkhū imasma-
 dhammavinaya, na ¹³ ca te bhikkhavo ¹⁴ bhikkhu ¹⁴ imasmim

¹ sāgaro, B. ; sāgaro, D. E. ² anagō, M. ; anugātā, B.

³ aparisso, B. ; paṭissayantivino, D. E. ; sarissassuvino, C. ,
 A. has : paṭissayavinodanam-ti utuparissayāḍḍiparissaya-
 gahanaṃ vīhārādi avasataṃ.

⁴ sugataṃ, D. E. Aa. (*I am not quite sure about the read-
 ing of P. and Pa.*) ; puggalam, M. ; saddhammam, B. C. ;
 the MS. of A. is corrupt here, it comments also on puggalam,
 the last words of the comment being savako hi idha puggalo
 hi (sic!) adhippeto. ⁵ gharatthā, P. Pa.

⁶ saddahānā, D. E. ; saddahāno, B. C. M. P. Pa and Aa.

⁷ paṇṇāca, D. E. ; dhammasaṇṇāya, B. ; dhammaso, C.

⁸ saggaṃ, C.

⁹ siṅgi, D. E. P. Pa. siṅgi, Aa. ; siṅgā, B. C. M. ; it seems
 to be a derivate of saṅgo ; the MS. of A. is corrupt in the
 beginning, the end of the comment is : ovaṇvuttehi saṃgha
 (sic!) -saddisohi pākāḍḍhileschi samamagatā.

¹⁰ unnaṇṇi, M.

¹¹ na ca to, C.

¹² apagatā, C.

¹³ Om. D. E.

¹⁴ Om. B. C. P. Pa.

dhammavinaye vuddhim virūhim¹ vepullam āpajjanti. Ye
 ca kho² bhikkhave bhikkhū nikkuhā³ nillapā dhīrā athad-
 dhā³ susamāhitā, te ca⁴ kho me⁵ bhikkhave bhikkhū
 māmakā, anapagatā ca te bhikkhave bhikkhū imasmā⁶
 dhammavinayā, te ca⁷ bhikkhave bhikkhū imasmim
 dhammavinaye vuddhim virūhim⁸ vepullam āpajjantīti.

Kuhā thaddhā lapā siṅgī⁹
 unnalā¹⁰ asamāhitā |
 na¹¹ te dhamme virūhanti¹²
 sammāsambuddhadesite"

Nikkuhā¹³ nillapā¹⁴ dhīrā
 athaddhā¹⁵ susamāhitā¹¹ |
 te ve¹⁶ dhamme virūhanti¹⁷
 sammāsambuddhadesite ti || 9

109. (Cat. 10) Seyyathā pi bhikkhave puriso nadiyā

¹ virūhim, B M P. Pa. (without m, B. Pa.)

² kho te, D. E. P. Pa.

³ I follow B C. M., cp. the second gāthā; P. has asandhā, Pa. abandhā, instead of athaddhā; D. E. have nikk^o nitthaddhā nilapā dhī^o abandhā sus^o; A. does not explain the sukha-pakkho in detail. ⁴ Om. M. Pa. ⁵ Om. B. C. P. Pa.

⁶ imasmā, D. E.; imamhā, B. C. M. P.; Pa. om. im^o and the following words up to imasmim

⁷ te ca by conjecture. ca te, P.; na ca te, C.; te, without ca, B. M., but B. inserts ca after imasmī; D. E. have imasmiṇca te dhammavinaye (without bhikkhave bhikkhū).

⁸ virūhim, B. M. P. Pa. (without m, B. P. Pa.).

⁹ siṅgī, E. P. Pa.; siṅgī, D.; siṅgā, B. C. M.

¹⁰ unnalā, M. ¹¹ na te . . . susamāhitā om. Pa.

¹² virūhanti only M.; virūhanti, B. C. D. E. P. (B. P. with u). ¹³ nikahā, D. E.

¹⁴ nilapā, D. E. ¹⁵ asaddhā, P. ¹⁶ ca B.

¹⁷ virūhanti only M.; virūhanti B. C. D. E. P. Pa. (B. P. Pa. with u).

* This whole sutta occurs also *Āngutt.-Nik. Cat.* 26.

sotena ovuhevva¹ piyārupena² ūpama³ tam-enam cak-
khuma puriso⁴ tīre tthito cūsa evam vadeyya : kīncāpi
kho tvaṃ ambho⁵ purisa⁶ nadiyā sotena ovuyhasi⁷
piyārupasātarūpana⁸ Atthi cettha hettha rahado⁹ saummi¹⁰
sāvatto sagaho sarakkhaso yaṃ tvaṃ ambho¹¹ purisa pāpu-
ritva¹² maraṇaṃ¹³ va nigacchasi¹⁴ maraṇanattanaṃ vā¹⁵
dukkhaṃ-ti. Atha kho so bhikkhave puriso tassa puri-
sassa saddaṃ sutvā hatthehi ca¹⁶ pādohi ca paṭisotaṃ
vayamoyya.¹⁷ Upama¹⁸ kho me¹⁹ ayam²⁰ bhikkhave katā
atthassa viññāpanaya²¹ Ayam cettha²² attho : Nadiyā
soto²³ ti²⁴ kho bhikkhave taṇhāyetaṃ²⁵ adhivacanaṃ ;
piyārupasātarūpana²⁶ ti²⁷ kho bhikkhave chaṇnetam apphatti-
kanam²⁸ āyatanānam adhivacanaṃ ; hetthā rahado²⁹ ti
kho bhikkhave pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
adhivacanaṃ , saummi³⁰ kho bhikkhave kodhūpāvāsas-
setaṃ³¹ adhivacanaṃ ; sāvatto ti kho bhikkhave pañcan-
netam kamaḡṇanaṃ adhivacanaṃ ; sagaho sarakkhaso ti
kho³² bhikkhave matuḡṇasasetam adhivacanaṃ ; paṭisoto³³

¹ ohuhye, D. ; ovuyha, P. ; oruyha, B. Pa ; guhyati, C.

² piyarupena s°, P. Pa. ³ puriso, P.

⁴ abbho, B. ⁵ purisa, P. Pa.

⁶ ovuyhati, M. ; vuyhasi, C. ; ovuyha, D. E.

⁷ piyārupasātarūpana B. ; rūpampāna, C. ; piyarupena s°,
P. Pa, E. D. ⁸ dahado, M.

⁹ saūmi, M. , caūmi, D. E. ¹⁰ abbho, B.

¹¹ pāpuritva, P. Pa. ; rahadaṃ pāpuritva, E., with n D.

¹² maro, P. Pa. ¹³ nigacchati, C. ¹⁴ Om. B.

¹⁵ Om. D. E. ¹⁶ vāpeyya, C. ¹⁷ ayam me, D. E.

¹⁸ viññāpanā, B. C. P. ; āpanāna, Pa.

¹⁹ ayam vo cettha, C. ; ayamūcya, Pa. ; ayamovattha,
D. E. ²⁰ sotā, P. Pa. ²¹ Om. B.

²² taṇhāya sotaṃ, D. E. ²³ piyarūpana s°, B. C. M.

²⁴ adhiḡḡhatt°, D. E. ²⁵ dahado, M.

²⁶ ummiṭi, D. E. Pa. ; saūmiṭi, M. ; ūmiṭi, D. E.

²⁷ kodhūpa, E. Pa. ; *supra the other MSS.* ; piyāssetaṃ,
D. E. ²⁸ Om. B. C. D. E. Pa.

²⁹ paṭisoto, B. C. M. P. Pa. ; paṭisota ti, D. E. ; *none of
the MSS. has paṭisotaṃ.*

ti kho bhikkhave nekkham¹assetam¹ adhivaca²nam; hat-
thehi ca pādehi ca vāyāmo³ u kho bhikkhave viriyāram-
bhassetam⁴ adhivacanam, cakkhumā puriso⁵ tīre t⁶hito ti⁷
kho bhikkhave Tathāgatassetam⁸ adhivacanam arahato
sammāsambuddhassā-ti.

Sahāpi⁹ dukkhena jaheyya kāme
yogakkhemam āyati¹⁰ patthayāno¹¹ |
sammappajāno¹² suvimuttacitto
vimuttiyā phassaye¹³ tattha tattha||

Sa vedagū vūsitabrahmacariyo¹⁴ •
lokantagū pāragato¹⁵ ti vuccatīti¹⁶ || 10 || *

110. ¹⁷* (Cat. 11) Carato¹⁸ ce¹⁹ pi bhikkhave bhikkhuno
upapajati kāmavita²⁰ko vā vyāpādavita²¹ko vā vihiṃsāvita²²ko
vā; tañce bhikkhave²³ bhikkhu adhivāseti na ppajahati²⁴
na vinodeti na vyantika²⁵roti²⁶ na anabhāvam²⁷ gameti,
caram pi bhikkhave bhikkhu evambhūto²⁸ anātāpi²⁹ anot-

¹ nikkho, B.; nekkhamasso, M. ² po ti^o and ti om. C.

³ pāhāsi, C. M.; the same wrong reading occurs also in A.;
mahāsipi, B. ⁴ āyati, all MSS.

⁵ patthayamāno, P Pa; patthamāno, C.

⁶ sammapaj^o, P.; samapp^o, Pa.; sampajāno, B.

⁷ passaye, B. P.

⁸ vūsitā^o, M. P.; vusita^o, B C. Pa.; vusitam, E.; sitam,
D.; cāriyo, P. Pa. ⁹ pāraṃg^o, B.

¹⁰ vuccati, C. D E.; P. Pa. have here the note vaggio.

¹¹ For car^o D. E. have always par^o in this sutta.

¹² ce only in M.

¹³ vy^o in this and the following sutta only in D. E.; the
other MSS. have by^o. ¹⁴ Only in M. ¹⁵ na paj^o, D. E.

¹⁶ vy^o only in D. E.; the other MSS. have by^o; M. has
always byanti^okaroti.

¹⁷ Cp. anabhāvakata Aṅgutt.III.88. ¹⁸ evam pi bhūto, C.

¹⁹ anātāpi always in M.; the other MSS. have always o.

* Cp. Aṅgutt.-Nik Cat. 5, 2, and 3.

¹⁷* This whole sutta occurs also Aṅgutt.-Nik. Cat. 11.

tappī¹ sātataṃ samitaṃ kusīto hīnaviriyo ti vuccati. Thitassa ce² pi³ bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti na-ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti, thito pi bhikkhave bhikkhu evambhūto anātaṃ anottappī satataṃ samitaṃ kusīto hīnaviriyo ti vuccati — Nissinnassa ce pi³ bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti na-ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti, nisīnno pi⁵ bhikkhave bhikkhu evambhūto⁶ anātaṃ anottappī satataṃ samitaṃ kusīto hīnaviriyo ti vuccati. — Sayānassa⁷ ce pi bhikkhave bhikkhuno jāgarassa uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti na-ppajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti, sayāno pi bhikkhave bhikkhu jāgaro evambhūto anātaṃ anottappī satataṃ samitaṃ kusīto hīnaviriyo ti vuccati.⁷ — Carato ce⁸ pi bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave⁴ bhikkhu adhiṇvāseti⁹ pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, carāṃ pi bhikkhave bhikkhu evambhūto ātaṃ ottappī satataṃ samitaṃ āradhaviṇṇaṃ pahitatto¹⁰ ti vuccati. — Thitassa ce pi¹¹ bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṃ vā vihimsāvitakko vā; tañce bhikkhave¹² bhikkhu¹¹ nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, thito¹³ pi bhikkhave bhikkhu¹⁴ evambhūto

¹ ottappī always in M, and twice in C.: oi, B. C.; D. E. P. Pa has always ottāpi, in this and in the next sutta.

² ce om. M. ³ pi om. C. ⁴ Only in M.

⁵ pi kho, D. E. ⁶ evaṃ pi bh°, C.

⁷ C. omits this piece (Sayānassa . vuccati).

⁸ ce only in M.

⁹ nādhiv° always in M.; na adhi°, B. C. D. E.; anadhi°, P. Pa. ¹⁰ ottho, C. ¹¹ Om. C.

¹² Om. D. E. P. Pa. ¹³ nisīnno, C.

¹⁴ bhikkhu jāgaro evambh°, C.

ātāpī ottappī satatam samitam āradbhavīyo pahitatto¹ ti vuccati.—Nisinnassa ce pi² bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaḥko vā viḥimsāvitakko vā; tañce bhikkhave³ bhikkhu nādhivāseti pajahati vinodeti vyantikaroti anabhāvaṃ gameti, nisinnō pi bhikkhave bhikkhu evambhūto ātāpī ottappī satatam samitam āradbhavīyo pahitatto¹ ti vuccati—Sayānassa⁴ ce pi⁵ bhikkhave bhikkhuno jāgarassa⁵ uppajjati kāmavitakko vā vyāpādavitaḥko vā viḥimsāvitakko vā; tañce⁶ bhikkhave⁷ bhikkhu nādhivāseti pajahati vinodeti vyantikaroti anabhāvaṃ gameti, sayāno pi bhikkhave bhikkhu jāgaro evambhūto ātāpī ottappī satatam samitam āradbhavīyo pahitatto¹ ti vuccatīti.

Caraṃ vā yadī vā tiṭṭhaṃ
nisinnō udavā sayam |⁸
yo vitakkaṃ vitakketi
pāpakam gehanissitaṃ||

kumaggam⁹ paṭipanno¹⁰ so
mohaneyyesu mucchito |
abhabbo tādiso bhikkhu
phutṭhaṃ¹¹ sambodhim-uttamaṃ!

Yo caraṃ¹² vā yo¹³ tiṭṭhaṃ vā
nisinnō udavā sayam |
vitakkaṃ samayitvāna¹⁴

¹ ottho, C. ² Om. B. C. ³ Om. D. E. P. Pa.

⁴ yavekaṭi (sic), C. ⁵ Om. C.

⁶ tam ce pi, B. ⁷ Only in M. ⁸ Cp. sutt. 86.

⁹ Kumbhagam, D. E. ¹⁰ pati^o, D. E. Pa.

¹¹ phutṭhaṃ, M ; phutṭhaṃ, B C D. E. (pu^o, D. E.);
phutṭha, P. Pa. ¹² jaram, C.

¹³ ta, M.; om. Pa.; D. E. have: Yo paraṃ yadī vā
tiṭṭhaṃ.

¹⁴ samayitvāna, D E. M (=vupasametvā, A.); samasitvāna, P. Pa; sammasitvāna, B. C.

vīṭakkopasame¹ rat² |
 bhabbo² so² tādiso bhikkhu
 phutthum³ sambodhim-uttaman-ti || 11 ||

111.* (Cat. 12) S a m p a n n a silā bhikkhave viharatha, sampannapātimokkha⁴ + pātimokkhasamvarasamvutā⁴ viharatha, ācāragocarasampannā⁵ anumattesu vajjesu bhayadassāvī,⁶ samādāya sikkhatha⁷ sikkhāpadesu — Sampannasīlānam bhikkhave viharatam, sampannapātimokkhānam⁸ pātimokkhasamvarasamvutānam⁸ viharatam, ācāragocarasampannānam⁹ anumattesu vajjesu bhayadassāvīnam¹⁰ samādāya sikkhatam¹¹ sikkhāpadesu kiñcassa¹² bhikkhave uttari¹³ karaṇīyam² — Carato¹⁴ ce pi¹⁵ bhikkhave bhikkhuno abhiyjhā vigatā hoti, vyāpādo vigato hoti, thīnamiddham vigatam hoti, ud-

¹ oṇpassame, P. Pa.; oṇpasame, D. E. ² samo so, D. E.

³ phutthum, M.; the other MSS. have phuttham (pu°, D. E.); cp. *sutt.* 34, 79, 80.

⁴ oṇpātim°, C. D. M.; sampannapātimokkhasamvara°, B. C. M. P.; for the whole passage cp. *sutt.* 97; in Pa. the first and the second passage are confusedly contracted into one.

⁵ Pa. repeats bhikkhave after ācāra°.

⁶ ovi, B. C. P.; ovin°, D. E.

⁷ otha only M; ota, D.; oti, B. C. E. P. Pa; samādāya sikkhati sikkhāpadesu was a current formula (see *sutt.* 97, and *Aṅgutt. Index s. v. - kkhāpāda*), hence sikkhati often in the wrong place, as also below.

⁸ oṇpātim°, D. M.; sampannapātimokkhānam samvara°, B. C.; sampannapātimokkhasamvara°, P. M.

⁹ B. C. repeat bhikkhave after ācāra°.

¹⁰ ovinam only M.; ovinam, D. E. P.; ovi, B. C.

¹¹ sikkhati, B. C. P.

¹² kiñcissa, D. E.; kicassa, B.; kissa, M.

¹³ Without m in all MSS. ¹⁴ par°, D. E., as in *sutt.* 110.

¹⁵ ce pi, M.; only ce, D. E. P. Pa.; only pi, B. C.; cp. *sutt.* 110.

* The whole sutta occurs also *Aṅgutt.-Nik. Cat.* 12.

dhaccakukkuccam vigatam¹ hoti, vicikicchā pahinā hoti, āradham hoti viriyam asallinam, upatthitā sati asammuttā,² passaddho³ kāyo asāradho,⁴ samāhitam cittaṃ ekaggam,⁵ caram⁶ pi bhikkhave bhikkhu evambhūto ātāpi ottappi satatam samitam āradhaviriyo pahitatto⁷ ti⁸ vuccati.—Thitassa ce pi⁹ bhikkhave bhikkhuno abhiyjhā¹⁰ vigatā hoti, vyāpādo vigato¹¹ hoti,¹² thīnamiddham vigatam¹³ hoti,¹⁴ uddhaccakukkuccam vigatam¹⁵ hoti,¹⁶ vicikicchā pahinā hoti, āradham hoti viriyam asallinam, upatthitā sati asammuttā,¹⁷ passaddho¹⁸ kāyo asāradho,¹⁹ samāhitam cittaṃ ekaggam, thito pi bhikkhave²⁰ bhikkhu evambhūto ātāpi ottappi satatam samitam āradhaviriyo pahitatto²¹ ti vuccati.—Nisinnassa ce pi²² bhikkhave bhikkhuno abhiyjhā vigatā hoti, vyāpādo vigato²³ hoti,²⁴ thīnamiddham vigatam²⁵ hoti,²⁶ uddhaccakukkuccam vigatam²⁷ hoti,²⁸ vicikicchā pahinā hoti, āradham hoti viriyam asallinam, upatthitā sati²⁹ asammuttā,³⁰ passaddho kāyo asāradho, samāhitam cittaṃ ekaggam, nisinno pi³¹ bhikkhave bhikkhu evambhūto ātāpi³² ottappi satatam samitam āradhaviriyo pahitatto ti vuccati.—Sayānassa³³

¹ For asammuttā cp. sammussanātā, *Puggalapāṇātti* II. 8, and asammussanātā, *Dhammasaṅgāṇi* 14, etc., appamuttā, D. E., see *Sumaṅgala-Vilasini* I. p. 113, J.P.T.S., 1884, p. 94. ² oddha, C. ³ assā°, C.

⁴ etadaggam, D. E.; B. C. repeat cittaṃ after ekaggam.

⁵ carampi, B. C. D. E.; par°, D. E.

⁶ ti, om. B.; otthe tīti, C.

⁷ D. E. Pa. omit ce; B. C. omit ce pi.

⁸ avijjā, D. E.

⁹ | pa ||, M.

¹⁰ Om. B. C. M. P. Pa.; (|| pe ||, C.; || pa ||, B.).

¹¹ Om. in all MSS.

¹² asamputtā, P.; asampamuttā, Pa.; appammuttā, D.; apamm°, E. ¹³ āradho, C.

¹⁴ Om. Pa. ¹⁵ ottho, C. ¹⁶ B. C. Pa. only ce.

¹⁷ Om. in all MSS. (|| pe ||, C.; || pa ||, B.).

¹⁸ upatthitassati, C.

¹⁹ appamuttā, D. E.

²⁰ Om. B. C. D. ²¹ Om. D. E. ²² sayanassa, B. C.

ce pi¹ bhikkhave bhikkhuno jagassa abhijjhā vigatā hoti,
 vyāpādo vigato² hoti,² thīnamiddham vigatam³ hoti,³
 uddhaccakukkuccam vigatam⁴ hoti,⁴ vicikicchā pahīnā⁵
 hoti,⁵ āraddham hoti⁶ viriyam asallinam, upatthitā sati
 asammūṭṭhā,⁷ passaddho kāyo asāaddho, samāhitam
 cittam ekaggam, sayāno pi bhikkhave bhikkhu jāgaro
 evambhūto ātāpi ottappi satatam samitam āraddhaviñño
 pahitatto ti vuccatīti.

Yatam⁸ care⁹ yatam¹⁰ titthe¹¹
 yatam¹⁰ acche¹² yatam¹⁰ saye |
 yatam⁸ sammūjaye¹³ bhikkhu
 yatam-enam¹⁴ pasāraye¹⁵ ||

Uddham tiriyaṃ apācīnam¹⁶
 yāvataṃ jagato¹⁷ gati¹⁷ |
 samavekkhitā va¹⁸ dhammānam
 khandhānam udayabbayaṃ¹⁹ ||

¹ C. Pa *have only* ce ; D. E. *omit* ce pi. ² || pa ||, M.

³ *Om in all MSS.* (: pe , C , .. pa , B).

⁴ *Om. in all MSS.* ⁵ *Om. M.* ⁶ *Om. C.*

⁷ apammūṭṭho, D. E.

⁸ satam, B. C. ⁹ pare, D. E. ¹⁰ satam, B.

¹¹ ditthe, C. ¹² ajhe, B.

¹³ sammūjaye, M. ; āye, D. E. ; sammūcaye, B. P. ; sammūjeyya, C. ; *cp. Sumaṅgala-Vilāsini* I. p. 196.

¹⁴ yatammenam, D. E. ; ommena, P. Pa. , sat°, B.

¹⁵ passā°, P. Pa.

¹⁶ apācīnam *by conjecture* (= heṭṭhā, A.), apācīnam, P. Pa. ; apācīni, B. ; onī, C. ; apāminam, D. E. ; apāci, M.

¹⁷ jagato, P. , jāgato, Pa. ; jagatā, D. E. ; jāgato, B. C. ; gati, D. E. ; yāvataṃ ca lokagati, M.

¹⁸ va, D. E., *the other MSS. have* ca , sammavekkhitā dhammānam, C. ¹⁹ ovyajam, D. E.

Evaṃ vihārim ¹ -ātāḷiṃ ²
 santavuttim ³ -anuddhatam |
 cetosamathasāmicim ⁴
 sikkhamānaṃ sadā satam ⁵ |
 satatam ⁶ pahitatto ti ⁷
 āhu bhikkhum ⁸ tathāvidhan ⁹ -ti; 12 ¹

112.¹⁰ (Cat. 13) Vuttam ¹² •hetam ¹¹ bhagavatā vuttam-
 arahatā ti me sutam. Loko bhikkhave tathāgatena
 abhisambuddho, lokasmā tathāgato visaññutto, lokasamu-
 dayo bhikkhave tathāgatena abhisambuddho, lokasamu-
 dayo tathāgatassa pahīno; lokanirodho bhikkhave tathā-
 gatena abhisambuddho, lokanirodho tathāgatassa sacchi-
 kato; lokanirodhagāminī paṭipadā bhikkhave tathāgatena
 abhisambuddhā, ¹² lokanirodhagāminī paṭipadā tathāgatassa
 bhāvitā. Yam ¹³ bhikkhave sadevakassa lokassa ⁵ samāra-
 kassa sabrahmakassa sassamaṇabrāhmaṇiṇi ¹⁴ pajāya sade-
 vamanussāya dīṭham sutam mutam viññātam pattam ⁵
 paṇyesitam anuvicaritam manasā, yasmā ⁶ tam ⁶ tathā-
 gatena abhisambuddham, tasmā tathāgato ti vuccati.
 Yañca bhikkhave rattim tathāgato anuttaram sammā-
 sambodhim abhisambujjhati, yañca rattim anupādisesāya
 nibbānadhātuyā parimabbāyati, yaṃ etasmim antare bhāsati

¹ om, M.; oi, B. C. D. E. Pa.; vihāratī, P.

² All MSS. omit the m.

³ santi°, D E.; °vuttim, M.; °im, D. E.; oi, P. Pa.;
 °vuddhi, B. C.

⁴ °samata°, C.; °ic°, B. M. P. Pa.; °m, only in M.

⁵ Om. Pa. ⁶ Om. D. E. ⁷ pahitatto pi, D. E.

⁸ °u, B. C. ⁹ °vidan-ti, D E.

¹⁰ The whole sutta occurs *Aṅgutt.-Nik.* (ed. Morris) Cat.-
 Nip. 23. ¹¹ Vuttañhetam, B. P. Pa.; °m cetam, C.

¹² °buddhā only M., the other MSS. and Morris in the
Aṅgutt.-Nik. l. c. have °buddho.

¹³ yaṃ hi, P, hi, without yaṃ, Pa.

¹⁴ sasamaṇa°, B. M. P.; °brahma°, B. P. Pa.

laḥaṇi niddissati,¹ sabban-taṇi² tattheva hoti, no aññathā tasmā tathāgato ti vuccati. Yathāvādī bhikkhave tathāgato tathākūḷī yathākāḷī tathāgato³ tathāvādī³ iti yathāvādī tathākāḷī, yathākāḷī tathāvādī, tasmā² tathāgato ti vuccati. Sadevake bhikkhave loke samānake sabrahmaṇake sassamanabrahmaṇi⁴ pajāya sadevamanussāya tathāgato a¹hībhū anabhībhūto aññadattahudaso va⁵avattī, tasmā tathāgato ti vuccatīti⁵. Etam-attham bhagavā avoca, tatthetam iti vuccati :

Sabbalokam abhiññāya
sabbaloke yathātatham⁶ |
sabbalokavissamyutto⁷
sabbaloke anūpamo⁸,

Sabbe⁹ sabbābhībhū dhīo
sabbaganthappamocano¹⁰ |
phutthassa paramā santi¹¹
nibbānam akuto bhayaṃ¹

¹ niddissati, B ; nadissati, D. E.

² Om. D E

³ yathā°, P. Pa. (Pa. omits the three preceding words).

⁴ sasamana°, B P. M.; samana, without sa, C ; °brahma°, B. P. Pa

⁵ vuccati, without ti, C. D. E.

⁶ yathātatham, M. A , the other MSS. have tathāgato, °tam, P.

⁷ °loke, C. D. E. Pa , hi samyutto, C

⁸ anūpamo (sk. anupama), C. D. E , anup°, B., cp the last gāthā, anupayo, M P ; anūpayo, Morris l c (I doubt the existence of such a word). A points to another reading (anūbhayo ?) : anusayo ti (sic !) sabbasmim loke sammāditthi tanhēditthi usayehi anusayo (sic !) tēhi ubhayehi virahito.

⁹ sabba C., sate, D E. ; Morris l c gives Sa ve.

¹⁰ °gandha°, B C. D. E. P. ; °nth°, Pa. ; °pamo°, D. E. M ; °bbam°, C.

¹¹ paramo, D E , paramam santim, M., A. has : phutthassā-ti phutthā assa karanatthe . phutthā anenā-ti attho (the MS. has always pu°, and asa for assa).

Esa khīṇāsavaṃ buddho
 anīgho ¹ chinnasaṃsayo |
 sabbakammakkhayaṃ patto
 vimutto upadhisaṅkhaye ||

Esa so bhagavā buddho
 esa siho anuttaro |
 sadevakassa lokassa
 brahmacakkaṃ ² pavattayi |

Iti devā ³ manussā ca
 ye buddhaṃ saraṇaṃ gatā |
 saṅgamaṃ ⁴ taṃ ⁴ namassanti
 mahantaṃ vītasāraḍaṃ ||

Danto damayataṃ ⁵ settho ⁵
 santo samayataṃ isi ⁶ |
 mutto mocayataṃ aggo
 tiṇṇo tārayataṃ varo ||

Iti hetam namassanti
 mahantaṃ vītasāraḍaṃ |
 sadevakasmim lokasmim
 natthi te ⁷ paṭipuggalo ti ||

Ayam-pi attho vutto bhagavatā iti me sutan-ti || 13 ||

Catukkanipātaṃ niṭṭhitaṃ.⁸

¹ anigo, C.

³ deva°, B. C., and Morris l. c.

⁵ dammayataṃ settham. B.

⁷ va taṃ, P ; ṭhitaṃ, Pa

² brahmaṃ c°, B

⁴ tathāgataṃ, D. E.

⁶ iti, B.

⁸ Only in M.

Tass ¹-uddānam ².

Brāhmaṇā ³ (100) cattāri (101) jānam ⁴ (102)
 samaṇa (103) sīlā ⁵ (104) tanhā (105) brahmā (106) |
 bahūpakāiā ⁶ (107) kuhanā ⁷ (108) purisā (109)
 caiaṃ ⁸ (110) sampanna (111) lokena (112) tēdasā-ti ⁹ ||

Itivuttake dvādasādhikāsataṃ suttan-ti ¹⁰.

Itivuttakaṃ niṭṭhitam ¹¹.

¹ Only in M.

² uddānam, M. P. Pa.

³ o, C ; brahmana, B. M. P. Pa (I take brāhmaṇā as ablative: After b.)

⁴ jānam, M. ; jina, B. P. Pa. ; jina samaṇa, C. , paṇṇanā, D E ⁵ sīla, P. Pa.

⁶ By conjecture ; bahukārā, M. ; bahutarā, B. C. P. Pa. .
 otataiā, D. E. ⁷ oṇa, D. ; oṇa, E. , kuhakā, P. ; kuha, M.

⁸ By conjecture , caia, M. ; ca, B. C. P. Pa ; va, D. E.

⁹ tēdasā-ti, M.

¹⁰ dvā, om. D. E. ; oḍhikaṃ sataṃ suttā, B. C.—Instead of this line M. has the following verses : Sattavis-ekaniṭṭhitaṃ dukkaṃ bhāṇasuttasaṅgahitaṃ | samapaññāsam-athā tikaṃ terasa catukāṇca itī yam-idaṃ | Dvīdasuttarasutta sate saṅgāyitvā samādhahimsu purā | arahanto ciraṭṭhiyā tam-āhu nāmena Itivuttan-ti |

¹¹ Itivuttakapāṇi niṭṭhitā, C. M.

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* The same sutta occurs *Aṅgutt.-Nik. Cat.* 25

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* Different from Aṅgutt.-Nīl. Cat. 1. 5

I do not mention all suttas where Bhagavā, Tathāgato, Buddho occurs.

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* I think it more convenient to give the forms as they occur in the text.

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* Perhaps I ought to have preferred *usita*°.

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THE
YOGĀVACARA'S MANUAL

OR

INDIAN MYSTICISM

AS PRACTISED BY BUDDHISTS.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.



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This volume is printed at the expense of
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This, the first book on the subject published in Europe, and also the first book in Sinhalese printed in European characters, is dedicated to

EDWARD T. STURDY,

to whom we owe the publication and translation of so many texts on Indian History and with the cordial sympathy and sincere admiration of his friend

THE AUTHOR

YOGĀVACARA MANUAL.

INTRODUCTION.

The unique MS. on which the following edition is based is at Bambara-galla Wihārē, in Teldeniya, Ceylon. It was discovered there in 1893 by Mr. H. DHARMA-PĀLA. He succeeded through the kind offices of the then Interpreter Mudalyar at the Kandy Kachcheri in obtaining a copy of it, brought the copy to London (which he passed through on his way to the Parliament of Religions at Chicago) and was kind enough to come down to Littlestone, where I was then slowly recovering from very serious illness, in order to leave the MS. with me. He expressed the hope that I should be able to make something more out of it than either he. or the members of the Order in Ceylon, where the practise of Jhāna had quite died out, could do.

I was immensely interested in the MS., and began immediately to copy it out. But the very scanty limits of the leisure time which my official duties as secretary of the RAS. leave me prevented me from finishing the work till this year. And it could not have been finished now if it had not been for the devotion and ability of my wife, who took down at dictation, often in evening hours when I had returned too tired to do anything but dictate, the Sinhalese and Pali sentences of which the MS. is composed. The task was not easy, and a perusal of the text will justify its being called tedious. It was finished at last, and the result is the present edition.

Our MS. gives a text that is not satisfactory. The copy has evidently been hurriedly made, and contains not a few clerical errors. And it is also pretty evident that the original from which it is made was written by a scribe who had but a smattering of Pali. Throughout the whole text the omission of the nasals (that is, putting the crude form for the accusative)¹ the insertion of Sinhalese words in the middle of Pali sentences², the odd division of clauses³, and other signs of ignorance or carelessness are so constant that it is not probable they are wholly due to the writer of our copy. He would sometimes, however rapidly he wrote, have been right, if his original was right.

The omission of long marks, mere twists of the style, over the i's and u's is of less importance. They are often omitted in Pali MSS, both Burmese and Sinhalese, which otherwise show signs of scholarship. Just as the dots to the i's, or the crosses to the t's, are omitted in European writing. So also the continual use of the dental *n* for the cerebral, and vice versa, common in all Sinhalese writing and even printing, though not found in the very best Pali MSS, is common, even in good ones. Our MS. uses the two n's, in both the Sinhalese and Pali, quite indiscriminately and it is very probable that the original is not much better. The letters of our copy are well and clearly formed; and there is very seldom any doubt, even in the case of n's and t's, or in the case of c's, m's and w's, as to which letter is intended.

The question arose whether it was worth while, on materials so inadequate, to publish an edition of this book. There is little doubt as to the great interest and importance, both from the historical, and from the psychological point of view, of the subject treated in this manual.

¹ See note 6 on p. 4 and *passim*.

² For instance *dili* p. 5 line 4, *iti pandam* on p. 16.

³ See the notes throughout.

We have no other work in Buddhist literature, either Pali or Sanskrit, devoted to the details of Jhāna and Samādhi. It is highly improbable that the incumbent of the Bambara-galla Wihāra will ever lend his unique MS. to Europe. And the passages where the readings remain doubtful are not of special importance — the great difficulties of the text are of another kind, and would not be removed by right readings, in similes or other subordinate phrases. For these reasons it has been thought better to publish what we have than to wait an indefinite time for a perfection possibly unattainable.

The MS. consists of 141 palm leaves $16\frac{2}{3}$ by $2\frac{1}{4}$ inches in size with 8 lines on a leaf, but occasionally 9, and in one or two instances 10. It bears no title either at the beginning or the end. As the person for whose use it is intended is called several times 'Yogāvacara' (see pp. 42, 43, 44, 94, 97), and as it is not intended to be read but to be used as a manual, I have ventured to call it the *Yogāvacara's Manual*.

It sets out in detail the means to be adopted, the plan to be followed, in practising meditation as an ethical self-training. The states of mind to be brought on by this exercise are as follows, and in the following order, each successive one being dependent on the successful attainment of its predecessor.

1. Joy (Pīti) of five kinds^{*}

- a. khuddakā pīti slight joy
- b. khaṇikā pīti momentary joy
- c. okkantikā pīti joy that causes a shock
- d. ubbegā pīti joy that amounts to transport
- e. pharanā pīti joy that suffuses the whole being

^{*} The distinction between these is explained at length by Buddhaghosa (Attha Sālini pp. 115—117, Visuddhi Magga Chap IV)

2 The Six Pairs of Adaptabilities² (Cha yugalāna)³

- | | |
|-------------------------------|-----------------------------|
| a. kāya- and citta-passaddhi | serenity of body and mind |
| b. kāya- and citta-lahutā | buoyancy of body and mind |
| c. kāya- and citta-mudutā | plasticity of body and mind |
| d. kāya- and citta-kammaññatā | efficiency of body and mind |
| e. kāya- and citta-pāguññatā | fitness in body and mind |
| f. kāya- and citta-ujjugata | directness of body and mind |

3 The Four Forms of Bliss

- | | |
|---------------------------------|--|
| a. Kāya-sukha | ease of body |
| b. Citta-sukha | ease of mind |
| c. Buddhānussati | dwelling on memories of the Buddha |
| d. Upacāra-samādhi ⁴ | that kind of concentration that leads on |

4. Ānapāna-sati Self-possession induced by in-breathing and out-breathing associated with the five Jhānas.

5⁴ The Ten Predominant Idcas (Kāsinas)⁵

The Ten Impurities (Asubhas)

The Thirty Two parts of the body

a. Twenty solids

b. Twelve liquids

All these are also associated with the five Jhānas.

² Cf. Dhs pp. 9-14

³ The distinction between those closely allied terms is given in the Dhamma Saṅgaṇi §§ 40-51 and in greater detail in Buddhaghosa's commentary on those sections, *Attha Sālini* pp. 150-152

⁴ Compare Warren in *Visuddhi Magga*, JPTS 1891 pp. 85, 92, 93, 95

⁵ These 52 meditations are to induce the sense of impermanence (*aniccam*)

⁶ Cf. Dhs pp. 31-42.

6. The Ten Memories (Aparissati).

Buddhānussati	memories of the Buddha
Dhammānussati	Doctrine
Samghānussati	Order
Sīlānussati	good conduct
Cāgānussati	generosity
Upasamānussati	Nirvāṇa
Devatānussati	the gods
Maranānussati	death
Ekasaññānussati	the one idea
Ekadhātuvatānussati	the one element

7. The Four Plans of Being

Ākāsa	space
Viññāna	consciousness
Akincañña	freedom from obstacle
Nevasaññānāsaññā	neither ideas nor the absence thereof
Aiupāvacara	all the above four together

8. The Four Excellent Conditions
(Brahma-vihāra-s)

Mettā	Love
Karunā	Pity for others' sorrow
Mudutā	Sympathy in others' Joy
Upekkhā	Magnanimity

9. The Tenfold Knowledge (Ñāna)

Samatha-dassana-ñāna	Insight into Nirvāṇa
Udaya-vyaya-dassana-ñāna	Insight into origin and decay
Bhaṅgānudassana-ñāna	Insight into disintegration now
Bhayatupatthāna-dassana-ñāna	Insight into disintegration in the future
Ādinavānudassana-ñāna	Insight into dangers
Nibbidānudassana-ñāna	Insight into vanity
Muccitu-kamyatā-dassana-ñāna	Insight into desire for escape

Paṭisankhānupassanā-ñāna Insight into the constituent parts of individuality
 Sankhānupekkhānupassanā-ñāna Insight into there being no 'soul' therein
 Anuloma-anupassanā-ñāna All these together

10 The nine Transcendent Qualities
 (Lokuttarā Dhammā)

- 1—4 The four stages of the Noble Path
- 5—8 The fruit of the attainment of each of them
- 9 Nirvana

It is impossible of course to give all that these technical terms imply and connote in the few English words selected as suggestive translations. The full meaning must be gathered from other Buddhist works. We have here 10 groups embracing 112 different qualities or states of meditation which it is desired, one after another, to produce in one's mind or heart. And the method adopted is, I think, intended to be the same for each, though the full text is not given for each and all of them.

That method is as follows

The student recluse commences (at top of page 3) with calling to mind the three gems — the Buddha, the Dhamma, and the Sangha — and taking refuge in them. There then follows a formula of confession and absolution (taken from the Vinaya), to be repeated three times. Then a statement of the state of mind it is desired to call up. Then a renewed appeal to the memory of the Buddha and the great disciples of the past, and an expression of devotion to them. All the above is in Pali. Then follows the following quotation, also of course in Pali, found in the Satipatthāna and other Suttas

'He seats himself cross-legged keeping his body erect, firm in self possession; thoughtfully he inhales, thoughtfully exhales his breath, so that taking a long inbreathing or a long outbreathing, or taking a quick inbreathing or a quick outbreathing, he knows in each case what he does.'

There is no doubt that he is intended to suit the act to the word. So far he has been squatting on the ground on his heels, and with joined palms (the attitude of reverence); now he sits on the ground cross-legged with his hands on his lap (the attitude of thought). Neither of these positions is possible to ordinary Europeans. We need not be put off by the fact that it is not expressly stated that he does so. The quotation from the suttas also has no expressed nominative to the verb 'he sits'. It has to be supplied from the foregoing sentences in each Sutta. So here we have no expressed nominative throughout the book till page 42 where the word *yogāvacara* occurs. We need only notice in passing, that this constant change of posture, which takes place more than 1500 times in the course of the whole exercise, completely excludes any notion of hypnotic trance.

Then follows the following sentence, not found in the Pitakas, but probably a quotation from some later Pali book.

'With my eyes closed (with the subconsciousness of the eye) I see the tip of my nose, and breathing regularly, and fixing the object of my thought in the heart. I take as my aid (*parikamma*) the idea of *Aśaḥatshup*.'

Then the text goes on in Sinhalese.

'When he has thus continued in meditation, keen in intellect, two images appear, first hazy then clear. When the hazy has withdrawn, gone out as it were through the imperfections passing away, and cleansed of all impurities the clear image has penetrated his whole being, then entering the door of the mind the element of brightness (*tejo dhātuwa*) becomes manifest. The conception (the *appanā*) has the colour of the shining of the evening star, the preliminary aid to this (the *parikarma*) is the colour of gold, the sustaining aid (the *upacāra*) has a colour like that of the young sun rising in the east. Taking all three (the *appanā*, *parikarma* and *upacāra*) from the tip of the nose, putting them for a while in the heart, he finally locates them in the navel.'

The meaning of this last sentence must be that he first (his eyes being closed) gets the conception of brightness at the tip of his nose, and then, in thought, follows it down to his heart and afterwards still lower down to his navel. Nothing of this kind has been found in the Pitakas.

The same framework is followed throughout, the state of mind aimed at, and the appearing image, varying in each case. The states of mind have been given above, the images are always, in order, the five elements, earth water fire wind and space (or solidity, fluidity, brightness ariness, and space) and each of these five has a different set of appanā, parikarma, and upacāra of a similar kind to those given above for brightness.

When this exercise has been successfully carried out for each of the five kinds of joy in order, accompanied by each of the five elements in order, other exercises follow in the following order.

2. Patipāṭiyā	In order
3. Chasaddaggahana	The six words
4. Vīdatthi	The span
5. Dhātu-samūha	The group of elements
6. Catu-naya	The four ways
7. Pañca-naya	The five ways
8. Hadaya	The heart
9. Samādhi	Concentration
10. Dhamma-tīra-tthitika	The lasting of the faith
11. Iti-pandam pūjā	The candle
12. Kāya-vasī-vatta	Command of the body.

The frame-work of each of these exercises is given on page 7. The name of the exercise reached and of the state of mind at the moment aimed at is given and the quotation from the Satipatthāna follows. The elements form no part in any of these exercises, except the first and the two last, and the signification of the names in the above list of these exercises is nowhere explained. In each of them each of the items of the group of mental states is taken first in direct (anuloma) then in reverse (pati-

loma) order. As the framework is only repeated for the first in each group the explanation of each of these exercises usually becomes in our manual merely a string of words showing the state of mind at the moment under consideration. See for instance pp. 37—39. But the candle exercise is set out at somewhat greater length and it will be found in the first group (of the five joys, on pages 14—16).

- In this case a lighted candle is divided into eight portions by eight bits of wood stuck into the candle at equal distances an inch or so apart. Each of the five joys is then meditated upon until the image of the corresponding element appears and that is kept in mind as before, until one section of the candle has burnt and the stick marking it has fallen out. At the sound of the bell (he cannot of course see it) he rises from the posture of meditation, adopts the posture of reverence, and goes on to the next meditation. When he has reached the end of the group of five joys he takes them up again, one by one in the reverse order, and meditates on each during the time marked by the falling of the sticks that mark the divisions in the candle.

In No. 12 of these latter exercises the point of differentiation is the spot where the appearing image is located first in direct and then in reverse order one inch away from (either below or above) the place where it was located in the previous meditation.

The 112 states of mind being thus exercised in 12 different ways we have in this manual 1344 meditations and the number is more than doubled by the method used in the latter exercises of taking each member of each group first in the direct then in the reverse order and by the method of taking a separate meditation, in Groups 4, 5 and 8, for each member of the group successively with each of the five Jhānas successively.

As might be expected, there is no discussion or explanation of any one of the 112 states of mind. But the constructor — we can scarcely say the author — of the manual seems to dwell with special favour on the Excellent

Conditions (the Brahma Vihāras) of Love, Pity, Sympathy, and Magnanimity. Already in the Suttas¹ it is laid down how, beginning with a small portion, the whole world is to be gradually suffused with each of these four feelings in order. Our manual expands this part of its subject to great length so that this group has twenty pages (68—89), one fifth of the whole book, allotted to it.

It is not easy to see how the calling up of the mental-image of the five elements, and how the locating of this image in different parts of the body, can be of assistance in the practice of the ethical states set out in the 10 groups. The idea is no doubt to suffuse the whole body with the particular feeling being practised at the particular moment. The psycho-physics involved will seem to Western minds mistaken. But it really requires a practised Yogāvacara, who has actually experienced what does happen, to be able to explain and to rightly judge of this. Nothing of the kind has been found in the Pitakas. And I do not know from whom or at what period or in what degree it was adopted by Buddhists. Even Buddhaghosa, so far as his works are known to us, has nothing about it, though he has a great deal on methods and details of meditation beyond what the Pitaka texts give us. And this particular form of exercise is not referred to in the Yoga Sūtra. But there are many other possible sources. It should be emphasised that the practice of a detailed and systematic meditation is, in India, pre-Buddhistic, and that it is closely allied with very ancient beliefs and practices prevalent throughout the world. The subject has never yet been discussed with any fullness of detail, or with the necessary historical insight, and, of course, it can only be touched on here.

In the very earliest times of the most remote animism we find the belief that a person rapt from all sense of the outside world, possessed by a spirit, acquired in that

¹ For instance my 'Buddhist Suttas' pp. 201, 202, 272, 273

state a degree of sanctity and often of insight and knowledge, denied to ordinary mortals. In the most ancient instances handed down the person entranced is so often a woman and so often associated with the worship of Mother Earth, that the natural inference would seem to point to these beliefs having originated at a time even preceding polytheistic views and patriarchal institutions. Beliefs of this kind are found so persistently wherever we have ancient records, that it is evident they were not only very old, but also so very widely distributed that they may reasonably be regarded as universal. And this is by no means strange since the beliefs are chiefly based on the attempt to explain, by means of the soul-theory, the actual but mysterious facts of catalepsy, automatism, and hypnotism¹.

With the gradual rise of polytheism beliefs so ancient, sacred, and mysterious could not be pushed aside. Differing as they did, from the first, in important details, in the method of applying to complicated facts the crude and inconsistent soul theories, it was easy to modify them, in a manner sufficient to ensure their continuous life by harmonising them with the newer views².

With the rise of monotheism the beliefs still survived, and the practises were carried on. Held in holy passion, his rapt soul sitting in his eyes, the thinker forgot himself to marble. Only Milton is too modern in his phraseology. The rapt soul was never supposed to be in the eyes. It has left the body altogether, and in a supposed union with the deity, the great soul of the universe, is seeing things hidden to worldly eyes. Plato is full of it, and the Neo-platonists carried these ecstasies to great

¹ See Pierre Janet 'L'Automatisme Psychologique'.

² See for instance the rich collection of material on the history of these beliefs among the Greeks 800 to 500 B.C. in Rohde's 'Psyche'. Percival Lowell in his 'Soul of the Far East' has an interesting study of similar beliefs and practises in quite modern times among the polytheists of Japan.

perfection. The Gnostics in the early centuries and the German mystics in later times worked on the same lines, and Meister Eckhart and his followers had been anticipated when they showed how easily such ideas could be reconciled with Christian theories. Under the cloak of Muhammadanism the ancient frenzy of the dance, and the newer transports of ecstasy have continued in vogue through the centuries, and the whirling of Dervishes and the raptures of Sūfis are known from Persia all the way to Spain. So in India from the Soma frenzy in the Veda, through the mystic reveries of the Upanishads and the hypnotic trances of the Yoga, allied beliefs and practises have never lost their importance and their charm.

It was simply impossible, when Gotama studied and thought in the sixth century BC., for any view of life, claiming to be complete, to avoid this question. It is clear from the Pitakas, and from Buddhist tradition outside the Pitakas, that the question was not only much older than Buddhism, but that it filled a very important place in the previously prevalent systems of thought. In the Dialogues Gotama is represented as describing the opinions of his teachers, Alara Kalama and Uddaka the son and pupil of Rāma, as insufficient precisely because their aims were two particular stages of ecstasy, and not Nirvāṇa¹. And other men who came to talk with him, either themselves teachers, or persons interested in the questions of the day, are often said to have turned the conversation to or started the discussion on points of a similar kind. In the Jātaka legends pre-Buddhist sages are frequently stated, after retiring to the Himalaya region, to have practised the Eight Concentrations (Attha-Samāpattiyo) or other specific stages of ecstasy². As a technical term in Pitaka usage this expression means the Four Jhanas and the Four Arūpa-Vimokhas³. It would probably be an

¹ M. I. 163—166. Compare J. I. 66.

² See, for instance, Jāt. II. 55, 56, 57, 61, 62, 65, 69, 72, 86.

³ As set out M. I. 159, 399, 436, 455 etc.

anachronism to suppose this to be the meaning then, and so far as I am aware the author of the *Jātaka Commentary* (I have not traced the words in the verses) does not explain it in the specific later sense. But it is enough for our argument that he takes it as a matter of course that they practised advanced forms of regulated ecstasy.

• Brahmin tradition is entirely in accord with this. The Yoga books, many centuries younger, in their present form, than the Dialogues, are unfortunately the only evidence we have of the details of the methods adopted by Brahmin Mystics. But though the details may have varied and the technical terms have changed their meaning it is clear that the practices were carried out centuries before, for the Yoga is referred to in much older documents. However vague and indefinite these references may be, they establish the fact of a regulated system of hypnotic and mystic exercises at the date of the books in which this occurs. Only one of these is pre-Buddhist, the *Taittirīya Upanishad* (2. 4). The oldest of the others are the *Svetāśvatara Maitri* and *Kāthā Upanishads*, and then come the *Mahā-Bhārata* and *Mānu*. In these books the Yoga system is incidentally referred to as well known, but no details are given. The age of these references is still matter of controversy; and it is, to say the least, very doubtful whether the Yoga practices referred to in them are, or are not, the same as the practices described in the later Yoga Sūtra. But these references to an established system confirm the accuracy of the Buddhist tradition.

This question of the age of Yoga practices is quite distinct from that of the age of the philosophical system of the *Sāṅkhya Kārikā* on which the existing Yoga Sūtra is based throughout. There may have been Yoga practices based on other systems of philosophy though we do not know the details of any such except the Buddhist.

Professor Garbe holds the *Sāṅkhya* to be older than Buddhism; I have already discussed his views in my

American Lectures¹, and given the reasons why, in my humble opinion, it would be more accurate to say 'there were before the time of the Buddha isolated thinkers, of whose words we have no trace, who elaborated views similar to those out of which the Sankhya was eventually developed?'

On the other hand Father Dahlmann thinks that system late, and tries to show that there was an older Sankhya, now preserved in the Mahabharata and there called the Sankhya from which the later one (and also both Vedantism and Buddhism) were derived. These views have received the very cordial approval of Professor von Schroeder² and of Professor Jacobi, and the latter in a most valuable and suggestive paper after showing how Professor Garbe's reasoning is, in his opinion, insufficient, has pointed out interesting parallels between an obscure paragraph found in the Pali Suttas and certain passages of the Sankhya-Yoga. When he jumps to the tremendous conclusion that the Buddhist philosophy as a whole is therefore derived from the Sankhya — from the Sankhya, that is, of the Mahabharata, not that of the Sankhya Karika — I confess myself unable to follow him. It is difficult to see how the evidence he adduces takes us farther than (if indeed so far as) the conclusion quoted above, and I would refer to the whole context there, and to the views expressed on Father Dahlmann's theories in the 'Journal of the Royal Asiatic Society' for 1897 pp. 107—110.

As for the Yoga 'Yoga' Lal Mitra says in his Preface to the Yoga Sūtra (p. XVIII) that

'The meditations he (Gotama) practised were all in accord with the Rules of the Yoga Sūtra and even their technical terms are the same'

It is difficult to see how in January 1883, the date of the

¹ 'American lectures' 1896, pp. 24—29

² 'Vienna Oriental Journal' 1897 (Vol. XI) pp.190—197.

³ Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil. Hist. Classe 1896; 1—15.

Preface, so positive a judgment could be defended. Mr. Mitra in fact does not attempt to defend it. He gives in the preface no single instance and no passages in support of either of these statements. In the body of the work on p. 92, he says that murder theft falsehood meanness and avarice, called collectively *yama* in the *Yoga Sūtra*, are called *Pāramitā*'s by the Buddhists. This, if accurate, would be an instance of diversity in the use of technical terms. But he gives no authority, and the statement is not only a mere blunder, but it is one he might easily have avoided.² He is equally wrong in his note on p. 154. In speaking of the unusual mental and physical conditions of ecstasy and trance both the *Yoga Sūtra* and the Buddhist texts are compelled to use ordinary words in a forced, technical sense. It is surprising how very seldom they have happened on the same words. The cases do not amount to one per cent, and are in fact confined to a few expressions, such as *Dhyāna* and *Samādhi*, common to all schools of thought in India. And not one single instance that I can discover do these two schools use even those words in the same technical sense. And this is not to be wondered at. For whereas the *Yoga* (though it has its intellectual and even ethical side) is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical.

It is not accurate to speak of the practice of systematic exercises for the attainment of various stages of mental exaltation, ecstasy and rapture as Buddhist. They have been carried out in India by men belonging to diverse schools of thought with a devotion and persistence, and

² The *Pāramitā* group has not yet been found in the primitive books. But the idea was in full life as early as the form when the *Caṅgīyā* Pitaka, which is arranged according to it, was put together. Since that time it is common property of all the schools and a reference to Childers, or to the Petersburg Dictionary, or to Spence Hardy would have saved the mistake.

to a measure of success, probably unequalled in the world. They are Buddhist only because both the early Buddhists and Buddhism were alike Indian. And they are quite independent of the special features, either of thought or of practice, which distinguished Buddhists from other Indians. The position assigned to these practices in primitive Buddhism is set out in the following texts.

In the well known Dialogue, the *Samañña-phala* (Digha Collection No 2) King Ajatasattu, after pointing out the advantages derived from their occupations by a long list of ordinary people, asks whether the members of the order derive any corresponding advantage, visible in this life, from theirs. The answer is a list of advantages which are said to be intended to be taken in a gradually ascending degree of value.

1 The honour and respect shown to members of a religious order.

2 The training in all those lower kinds of mere morality set out in the very ancient document called the *Sīlas* (incorporated in each of the 13 Dialogues in the *Sīla Vagga*).

3. The absence of fear, confidence of heart, thence, *yes*, *the* *g*

4. The way in which he learns to guard the doors of his senses

5 The constant self possession he thus gains.

6 The power of being content with little, with simplicity of life

7. The emancipation of mind from the five obstacles to selfmastery — covetousness, illwill, laziness, conceit, and doubt.

8 The Four Jhanas.

9. The insight arising from knowledge (*Ñāna-dassanam*).

10. The power of projecting mental images.

11. The Five Abhiñña's.

12. The knowledge that leads to the passing away of cravings, becoming, and ignorance, (that is, to Arhatship).

Here No. 8 and 11, and perhaps 10 (the interpretation of this item is still doubtful) belong to Mysticism.

In the 79th Dialogue of the Majjhima collection, the Cūla Sakuludāyī Sutta, Gotama says that the 4 Jhānas are a more effectual method for obtaining happiness than the mere observance of ordinary morality such as abstinence from murder theft incontinence falsehood or the practice of austerities (tapo). Udāyī then asks him whether it is for the sake of realising that happiness that men follow his (Gotama's) religion. The answer repeats Nos. 2—8 inclusive of the last list saying that each is higher and better. And then goes on to say that each of the 5 Abhiññās is higher and better still, and finally that No. 12 is the best of all the things for the sake of realising which men adopt his religion.

Here Nos. 9 and 10 are omitted, and the wording between 7 and 8 is slightly varied. But the argument is practically identical¹.

In the 24th Dialogue of the Majjhima Sāriputta is the questioner, and Punna expounds the doctrine. The question is 'what is the object aimed at by those who follow the religion of Gotama'. One after another Punna denies that the aim is any one of the following

1. Purification of moral conduct
2. Purification of the heart
3. Purification of one's views.
4. Removal of doubt.
5. Insight gained by knowledge of the right path and the wrong.
6. Insight gained by knowledge of the right method and the wrong.

'Well but then, if the object be none of these, pray which can it be?' Says Sāriputta.

'It is anupādā parinibbānam' is the reply²

¹ So also, but shorter, in Majjhima No. 27, 38, and 39.

² For parinibbānam and parinibbāyati used of the living Arahāt see M. 1. 15, 46, 235, 251 (= S. 3, 54) 446 2. 102; Dh. 89, S. 3, 26, It. 52, 56, Mil 50, Jāt. 4. 302 453 &c.

‘And is that purification of moral conduct?’

‘No, Śñ!’ it is not’ says Punna, who then denies, one after another, its identity with Nos. 2—6 and finally admits it is all the six taken together.

Here we have the same question as in the last extract, and the answer omits all reference to Mysticism. And in the *Milinda* we find Nagasena on being twice asked, the same question giving a similar answer in different words, again without any reference to mystic states. And this is not one of the cases where the *Milinda* has later doctrine, for since my *Milinda* appeared the identical phraseology has been twice found in a Pīṭaka text¹.

So in *Maṅḍhama* No. 32 where the six chief disciples, one beautiful night, in the Gosinga Sāla Wood, ask one another what is the mental quality in a Bhikkhu which could add a fresh charm to the beauty of the scene, we have the following six replies.

1. Ananda says ‘When a Bhikkhu knows the Word by heart, understands it, and can expound it well’.

2. Revata says: ‘When a Bhikkhu fights out for himself internal peace, and devoted to solitude, resisting not the feeling of rapture (*Jhāna*), becomes endowed with insight’.

3. Anuruddha says ‘When a Bhikkhu has the Divine Eye’.

4. Kassapa says ‘When a Bhikkhu keeps the vows, is content with little, devoted to solitude, avoids society, is given to earnestness, to wisdom, to *Samādhi*, to emancipation to the insight which comes from the assurance of emancipation’.

5. Moggallāna says. ‘When two Bhikkhus talk together over the *Abhidhamma*, ask each other questions, and have profit therefrom’.

6. Sāriputta says: ‘When a Bhikkhu rules his heart, and does not let his heart rule him’.

They then tell these and six answers to the Buddha, and ask which was right. He gives the preference to

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¹ My *Milinda* I 49, 101. Compare S. IV, 253, V, 6.

Sāriputta's, and adds 'But how can one of what sort or Bhikkhu could on such a night be quiet to the wood. It is one who sitting calm collected self-possessed makes resolve 'I rise not up from this seat until my heart is set free from the Āsava'¹ :

Here the third reply belongs to Mysticism which it is into the second but does not occur in the Buddha's own reply.

• The three lower Jhānas are said to be within the range of a disciple who is still learning (a *sekha*) whereas the 4th Jhāna is a sort of Samādhi which belongs to the Arahats². But on the other hand all the 4 Jhānas are said (in the 64th Sutta of the Majjhima) to be useful for the removal of the five bonds which prevent a man from becoming an Arahāt

So in the Vinaya it is probably to the extraordinary insight attainable by the prolonged self-concentration of Jhāna and Samādhi that the Fourth Pāṭipka Rule refers when it lays down that any member of the Order wrongly claiming to have attained the *alam-arīya-nāna-dassanam*³ ceases ipso facto to be any longer a member

These Rules are undoubtedly among the very oldest Buddhist documents we have. But the Commentary on them, the *Sutta Vibhanga*, gives two inconsistent explanations. In the Introductory Story telling why and when the rule was made, it gives as the reason that certain members of the Order said of one another that such and such a one had practised one or other of the 4 Jhānas, or one or other of the 6 Abhinā's. This Story belongs to the work of the authors of the *Sutta Vibhanga*. Now

¹ The āsavas are those qualities the being set free from which constitutes Arahātship

² A. I. 220 compare M. 2 37.

³ (apparently 'the insight of that knowledge beyond that of ordinary men which suffices to make an Arīya', that is an Arahāt) See M. I 68 (= Jāt. 1. 389) 246 (= Mil. 244, 289) 208, 472.

they include also in this work a still older commentary whose name is lost. And that Old Comment (V. 3. 91) explains the powers referred to as follows - the explanation of the terms by the authors of the Sutta Vibhanga (V. 3. 93) being added in parentheses

1. Jhāna (the four Jhānas)¹

2. Vimokkha (Threefold emancipation of the heart -- by being delivered from the notion of soul, by meditation free from worldly objects, and free from lust illwill and delusion)²

3. Samādhi (Concentration, threefold as the last)

4. Samāpatti (Attainment, threefold as the last)

5. Ñāṇa (Knowledge, threefold,—of his own and of other peoples previous births, and the knowledge requisite for Arahatship)

6. Magga-bhayaṇa (the 37 constituent elements of Arahatship)³

7. Phala-sacchikriyā (Realisation of the fruit of the 4 stages of the paths to Arahatship).

8. Kilesa-pahāna (Putting away the evil states to wit lusts, illwill, and dullness—the putting away of which is Arahatship)

9. Vinivāranatā (Removal of the obstacles—to wit either the same three, as the commentary says here, or the five—covetousness, illwill, laziness, conceit and doubt—as set out in the Digha itself⁴, which last explanation is preferable)

10. Sūñṇagare abhirati (Delight in solitude).

Here we have first the Rules of the Order, then the Old Comment upon them, then the still later Sutta Vibhanga on that. As the last of these must date before the Council of Vesālī (that is within, in round numbers, 100

¹ Translated in my 'Buddhist Suttas' p. 272.

² S. 4. 296, 297, 363, A. 2. 299 Mil. 377.

³ A. 2. 163—165

⁴ As set out in my 'Buddhist Suttas' pp. 62, 63.

⁵ See above p. XX.

years of the Buddha's life=1250 (see Navamy) this gives us very old Vedic literature. And it agrees with the evidence brought together by the *Śaṅkha*.

Samādhi, best rendered perhaps by concentration or serenity, is not itself a specific kind or method of meditation, but is a habit of mind which is a condition precedent, a necessary preliminary to the special varieties and indeed to all the higher stages of the progress towards Arhatship. The second Jhāna is always said to be born of it, just as samādhi itself arises out of moral conduct. Without samādhi one cannot see things as they really are, without that insight one cannot become detached, without detachment one cannot have the insight which arises from the knowledge of Emancipation (A. 3. 19, 200). With samādhi one can attain to all these things, one can remove mountains (A. 3. 311 comp 427) and the delusions of self (A. 1. 132—134) acquire the five fold knowledge (A. 3. 24) and the five sorts of higher Wisdom (A. 3. 28) and Arhatship itself (A. 2. 45 3. 29).

But of course there is both action and reaction. The practice of Jhāna in its turn produces and strengthens the habit of mind (the *ceto-samādhi* of S. 4. 297). They are often mentioned together (V. 1. 97 104), in one passage the four Jhānas and *Paccavekkhanā* (consideration or imagination) make up the five limbs of samādhi (A. 3. 25—27), and in another (A. 2. 45) the 4 Jhānas are one of four divisions of samādhi, while in a third (S. 5. 9) the two are absolutely identified. All this is right enough as exegesis, as editing gloss. But the very inconsistency of these glosses is sufficient to show that they must not be interpreted too strictly in opposition to the general tenor of all the passages on Samādhi.

This is well summed up in the standing definition in the *Dhamma Saṅgani* (15. 24, 287 &c) of *Sammā-samādhi*:

“Stability insistence persistence of thought absence of wavering of perplexity of intellectual distraction, serenity, the faculty the power of rapt composure right rapture”.

As the same definition is given also (Dh S 11) for *cittass'ekaggata*, 'concentration of mind', it is clear that this term is considered as about equivalent to *Samadhi*, of which indeed Buddhaghosa (Attha Sahm 118) says it is a name. He goes on

"As for its characteristics and so on the following is said in the Commentary: 'Samadhi has as its characteristics the being the chief (positive), and the absence of distraction (negative)'.¹ For just as the centre wood of a peaked hut, from the fact that all the rest of the materials of which the hut is made are joined on to it, becomes the chief, just so from the fact that samadhi sets all good qualities in the mind in motion samadhi is the chief of them all" (compare S. 3 156)

He then quotes from the *Mihmda* p. 38 the similes to the same effect translated in my *Mihmda* Vol. I. p. p. 60, 61, and concludes thus.

"There is another way of putting it. This concentration of mind called samadhi has as its characteristic mark the absence of wandering, of distraction, as its essence the binding together of the states of mind that arise with it, (as water does the lather of soap); as its condition precedent calmness; as its sustenance wisdom, (for it is said 'He who is at peace he knows and sees'). And in the specific meditation it has ease as its proximate cause. It must throughout be understood as steadiness of mind, (like the steadiness of the flame of a lamp in a place where there is no wind)".

In its literal meaning samadhi is 'placing together to' 'co-allocation' 'composition'. It has not yet been found in any book, either Sanskrit or Pali, older than the *Pitakas*; and throughout Indian literature it is used only of mental states, never in a physical sense. The oldest passages in which it is found outside the *Pitakas* are the *Mañtrayana Upamśad* 6. 14, 38, and the *Bhagavad Gita* 2. 44, 53.

¹ That is the old commentary in Sinhalese, now lost, on which his own, in Pali, is based.

² See also Buddhaghosa himself in *Sumangala* I. 64. 65.

In the first of these passages it is the third of six stages of Yoga, the two preceding ones being 'holding the breath' and 'preventing the action of the senses'. It may well denote, therefore, the drawing together of the mind that prevents wandering in thought. And this is I think its meaning though both Deussen¹ and Max Müller² render it vaguely 'meditation'. But its being mentioned as a stage in the attainment of trance is the commencement of the process by which it afterwards came in Yoga books to be used in the sense of a specific sort of meditation. In the Pitakas though, as we have seen, it is closely allied to Jhāna, yet it is always essentially the habit of mind.

In Anguttara 1. 299 (Sutta 163, Samvutta IV 363 and Vinaya 3. 93 three kinds of Samādhi are mentioned—the empty, the aimless and the signless (*saññāta appanīhita, animitta*). These are very curious as qualifications of a state of mind which is so full, from the Buddhist point of view of the most desirable results, which has as its aim, the very highest state, that of Anāhatsip, and which has numerous signs by which it can be recognised. The words are in fact riddles, and are dealt with at some length by Buddhaghosa (Asl. 179—180 222 and foll. 290 and foll.) He explains them as meaning respectively emptied of lust, illwill, and dulness, aimless as having got rid of the aim of rebirth in heaven; signless as free from the three signs (*lakṣaṇas*) that is, as based on the three doctrines of impermanence sorrow as involved in individuality, and the absence of any 'soul' any abiding principle³. But he admits that the explanation of the third word, signlessness, may change places with that of the first word, emptied. In that case emptied is emptied of permanence, &c, and signless is without the three signs of lust, illwill, and dulness. And this agrees better with the explanation given of these qualifications as applied in Samyutta 4. 297 to Emancipation of Heart

¹ 'Seelzig Upanishads' 344 ² Upanishads 2 318

³ These are explained in full in my 'American Lectures' pp. 121—134.

Suññata, Emptiness, always in this specific sense is in constant use¹, and the misunderstanding of the term has led to the use of the phrase 'Buddhist Nihilism', which connotes a great deal more than is warranted by the primitive use of the phrase it is supposed to represent.

The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the Order. But that it was a small, and that not the highest and most important part, and might be omitted altogether. The states of rapture are regarded as conditions of happiness (*phasu-yīharā* A. 3. 119). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatsip. Of the thirty seven constituent parts of Arahatsip they enter only into one group of four. And to seek for Nirwana in the mere practise of the four Jhanas is considered a deadly heresy². So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them.

It is also to be observed that the passages quoted throw very little light on the details and processes of the mystic exercises referred to. Our present work is good evidence of the nature of those details as practised in modern times in Ceylon. How far we can argue back from it to the time of primitive Buddhism is exceedingly doubtful. The very word *Yogāvacara* does not occur in the published Pitaka texts. The earliest instance of its use is in the *Milinda*. The same holds good of *yogi* and though *yogo* is found once or twice in its later sense (M. 1. 472) it is usually and often used simply in the sense of 'attachment'. We even find the term *dhamma-yogo* used in direct opposition to *jhayi* as in A. 3. 355

¹ See M. 1. 435, 483 A. 1. 72 3. 107 Mil. 96. 319, 337. K. V. A. 64, 177.

² See the last four of the 62 great heresies in the *Brahmajala Sutta*.

where the Bhikkhu is directed to make such finds dealt with his brother meditators so to speak.

That one of the most careful records of the manual use of the mental images in the exercises in conjunction with ethical ideas is not found in the Pitakas, or in Buddhist sources as published is not correct. And the argument ex silentio holds good here as regards the Pitakas though not as regards the great commentators. It is impossible to believe that had these very famous exercises been practised in Gotama's time the Pitakas would have omitted all reference to them.

Even the groups of ethical states are not all found in the Pitakas.

Group 1 The Five Joys (Pāñca Pīṭhivā) are not in the Pitakas. They are found in Buddhaghosa (A. Nīl 84 169 Vis. M. C. IV p. 99) and in the *Atthaka Commentaries* (Vol. I p. 5 492).

Group 2 The Six Joys (Chaṭṭha Pīṭhivā) are not found in the other books of the Pitakas but are found together (though not under that name) in the *Dhamma Saṅgaha*.

Group 3 The Four Forms of Bliss occur in the Pitakas as separate ethical concepts but not as a group.

Group 4 is a single term found in the Pitakas.

Group 5 has three divisions. Of these the Kasinas are mentioned as a group, without details, in the *Sakutudāyī Sutta* (M. 2). The Asubhas are all practically included in the four sorts of meditation on Impurity given at A. 3 223 but in a group of them I have not traced them in the pre-Nīlās. In Dh. S. (202, 4) the ten Asubhas are given but only in connection with the first Jhāna. Buddhaghosa on this (A. Nīl 199) has the very logical remark that vitakka, attention to the instances to be drawn, being necessary to proper meditation on the Asubhas and that being precisely absent from the other Jhānas besides the first, those meditations do not occur in the others. Our author slips over this difficulty and has all the five Jhānas in conjunction with the Asubhas.

(in contradiction therefore to the Pitakas) The list of parts of the body is found in the Suttas

Group 6, the Ten Memories, does not occur as a group in the published texts of the Nikayas. A group of six of them, the first five and the 7th, is given in detail in A. 3. 284- 8 and again in A. 3. 312-- 317. But another group under the same name of six memories, consisting of the first 3 Jhanas, the *alokasannā* (one of the 10 kasmās in our group 5), the meditation on the parts of the body, and that on the *asubhas* (both in our Group 5) is given at A. 3. 322- 5. The 8th in our group 6 is several times referred to alone, (e. g. A. 3. 301—8). Buddhaghosa (*Vis. M.* Ch. 7) has only the 6 memories but he discusses the 8th in our list separately in Chap. 8.

Our group 7 is not found in the Pitaka texts as a whole. Each item of it is so found and Nos. 1—4 are the 4th, 5th, 6th and 7th of the constantly recurring group called the *Vimokhas* (translated in my 'Buddhist Suttas' pp. 51, 52).

Our group 8 occurs constantly in the Suttas.

Our group 9 is later. It has only been found so far in the *Visuddhi Magga*.

Our group 10 does not occur as a group, but all the nine items that compose it are well known in the earliest books.

Finally the Jhanas, not a group in the *Yogavacara Manual* but treated in it, separately, as associated with other groups, are constantly mentioned in the Suttas. But there they are always four in number. In our book they are always five, the second being split up into two. As is well known this is a later modification, found first in the *Dhamma Sangani*.

So far as the above results are negative they are liable to correction when the rest of the Suttas, or of the Pitakas, comes to be published. But they are sufficient to show that our volume represents, almost throughout, a stage of belief and of practice much later than the Pitakas, and often later even than Buddhaghosa.

But these remarks must be brought to a close. It has been quite impossible for me, chained as I am to the desk, to do more than try to indicate the points on which further investigation is desirable. And I have done so in the hope that some one with leisure at his command may be induced to devote to the problem of Buddhist Mysticism, as difficult as it is interesting, the time and the labour which it so richly deserves.

T W RHYS DAVIDS.

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CONTRACTIONS

A.	Anguttara Nikāya
Ap	Apadāna
Asl	Attha Sāhī
D	Dīgha Nikāya
Dhp	Dhammapada (quoted by verses)
Dh.S	Dhamma Sangam.
Dh K	Dhātu Kathā.
It	Iti-vuttaka
J.	Jātaka (the verses only)
Jāt	Jātakatthāvaṇṇanā.
J.P.T.S	Journal of the Pali Text Society
J.R.A.S.	Journal of the Royal Asiatic Society
Kh.P	Khuddaka Pāṭha.
K V	Kathā Vatthu
M	Majjhima Nikāya
Mil	Milinda (the Pali text)
S	Saṃyutta Nikāya
S.N.	Sutta Nipāta
Sm.p	Samanta Pāsādikā
V	Vinaya
Vs m	Visuddhi Magga.

¹ The quotations are by volume and page unless otherwise stated.

THE
YOGĀVACARA'S
MANUAL

[ka] ARAHAM ARAHAM

¹Bhikkhave, mahānani. Idha me śāsanayehi. Bhikkhu sasaia bhaya lesu dāknā artthayen bhikkhu nam laddha hetema Aiañña-gato vā, āraṇyayata giye ho Rukkha-mūlagato vā, bhāwanāwata sudusu wiksa mūlavakata giye ho Suññāgāgato vā, esema bhāwanānupawū janavangcū sissa tibena geyakata giye ho hetema. Pal-lankam ābhujitvā, baddha paṇḍitakāya bānda. Kāyam śāṇḍaya. Ujūm paṇḍitāya, ujukota astādasā pramāṇawū kondu āta sandhi no nemi owun owun kerehi pihitā tibena se awankawa kaya pihituwā gena Parimukham satim, nirwāna śāpayehi ma sīta elba² situwā ema niwan ma aramunu keremū sīhiya abhūmukha kota Upatthapetvā, pihituwā gena Nisidati hmdineya, so e bhāwanāwata nīsi lesa mese sīhiya obi noba yā no dī bānda gena hūnāwu hetema Sato va, sīhiyen ma As-sasati āśwāsaya pawatwanneya Sato va, sīhiyen ma Passasati prāśwāsaya pēwatwīma karannē. Dīgham vā assasanto, dīggha kota āśwāsaya karannē ho. Dīgham assasāmīti pajānāti, dīggha kota āśwāsaya karannemiya danneya. Dīgham vā passasanto, dīggha kota prāśwāsaya karannē ho. Dīgham passasāmīti pa-

¹ Sanna on paragraphs 3 and 4 on page 5 Paragraph 3 is a passage of the Satipatthāna Sutta (M 1. 56).

² MS elaba.

janāti, dirggha kota praswāsa keremiṃ daṇṇeṃ Rassa-
sam vā passasanto, luhundū kota āswāsa karaṇṇeṃ
daṇṇeṃ. Rassaṃ vā passasanto, luhundū kota praswa-
saya karaṇṇo ho. Rassaṃ passasam itī pajanati,
Hraswase luhundū kota praswasaya karaṇṇeṃ daṇṇeṃ
Sabbakāya siyālu āswasa praswasayage, hewat nabhiya
patan nāsikāgraya dakwa udu kuruwa pawatna āswāsayage
da, eṣo ma nāsikāgraya patan nabhiya dakwa yaṭi kuruwa
pawatnā prāswāsayage da yama me siyālu ma āswasa prā-
swāsa kāyayage utpatti kiamādi siyālu prawratṭiya.¹ Pa-
tisamvedī, wisesaven prakāsawa wētahi bhavanā karana
taṇattāhe wisu. Cakkhuvīññanam, 'c' ...
Nāsikaggam, nāsikāgraya Lokemi, balami Citta-
vīññanam, cūtiwīññanavē. Assāsapassasa, āswāsa
prāswāsa.² Sati ārammanam, sili aramunuya Ha-
daye³ thapetva lehi taba. Parikammam, [ka] pari-
kammaya. Arahan yānu mema kiamādi, meli palānu
kota dekku a-yāma dhamma ratnaya. deveni wu a-yāma⁴
Buddha ratnaya tūweni wa dekku ha-yāma saṅgha
ratnaya me arahan yānu padaya bhawanaya.

Mese bhawana kala kalhi uggaha nimitta kisuṇu dos
pena pahara adi kisuṇu dos peneyi, hewat dhūma akara
ho ahashi sudu walākulu ākāra uggaha nimitta peneyi.
Pratibhaga nimitta payyen ganna lada ketapolak⁵ men
da manā kota suddha kala sak patak men da wala atuen
nikunnu sinda mandalak men da megha mukhayeli bālā
kāwaka¹ men da uggaha nimitt pala gena nikunnuak men,
e uggaha nimittata wadā kisuṇu dos metiwa siyak guna
dahasak gunayen pirisudu wa bhawāṅgaya sindagena mano
dwāraya āwarjjanā kota pathawī dhātuwa pahala we. Ehi
appanāwe laksana nam ratn dinayeli sobhamat wa dihi-
yena karamādilivāṅge warma sadisaya; Parikarmmaya,
udaya kālayeli sobhāmat wa pāyana bālā sūryyage warma
sadrīsa; Upacāraya ni kata iolu mal hiri karunīkamal
sadrīsa. Me pathawī dhātuwe appanā parikarmmaya

¹ So MS. ² MS. pra^o ³ MS. Hado. ⁴ MS. ran^o

⁵ read kaḍḍapatak.

upacūra nāsikāgiyen gena hadaye tabū cæwata nābhiye
tabanu.

Namo tassa Bhagavato arahato sammā-sambuddhassa
Tatiya-vāram.

Buddham jīvitam yāva nibbānam sarānam gacchāmi
Dhammam jīvitam yāva nibbānam saranam gacchāmi
Sangham jīvitam yāva nibbānam saranam gacchāmi.

Iti pi so Bhagavā ariham sammā sambuddho vijjā-ca-
raṇa-sampanno sugato lokavidū anuttaro purisadamma-
sārathī satthā devamanussānam buddho bhagavāti.

Dutiyam pi Buddham -pe- . . dutiyam pi dhammam -pe-
. . . dutiyam pi sangham -pe- saranam gacchāmi.

Svākkhāto Bhagavatā dhammo sanditthiko akāliko ehi-
passiko opanayiko paccattam veditabbo viññūhīti

Tatiyam pi Buddham -pe- . . tatiyam pi dhammam -pe-
. . . tatiyam pi sangham -pe- saranam gacchāmi.

Supatipanno Bhagavato sāvaka-sangho uju-patipanno
Bhagavato sāvaka-sangho Bhagavato sāvaka-sangho
sūmicī-patipanno Bhagavato sāvaka-sangho
yad idam cattāri purisa-yugāni attā purisa-yugāni, esa
Bhagavato [ki] sāvaka-sangho āhuneyyo pāhuneyyo dakkhi-
neyyo añjalikarāṇiyyo anuttaram puññakkhetam lokasati

Icevā accanta namassaneyyam

Namassamāno ratanatattayam yam

Puññābhisaṇḍam vipulam aladdham

Tassānubhāvena hatantarāyo.

Karāṇiyyam atthakusalena . . . pe . . . punar etitī¹

Pañcamāre jino nātho patto sambodhim uttamam

Catusaccam pakāsesi mahāvīram namāmi 'ham

Etena saccavajjena sabbe Mārā palāyantu

Imnā puññakammena upajjhāyā gunuttarā

Ācārī upakārā ca mātā pitā piyā mamam

Suriyo candimā-rājā² gunavantā narā pi ca

Brahmā Mārā ca Indā va lokapālā ca devatā

¹ So MS. The full text of these verses is in the Khud-
daka Pāṭha. ² MS candimā rājā.

Yamo mittā manussa ca magghatā verika pi ca
 Sābhe satta sukhi hontu puññani pakatani me
 Sukhañ ca tividham dentu khuppaṃ papetha¹ vo maṭam
 Imma puññakammena mma uddisena ca
 Khuppaṃ sulābhe ceva tanhuppadana chedanam
 Ye santanehina² dhamma yava nibbanato mamam
 Nassantu sabbada yeva yattha jāto bhaye bhaye
 Uju-cittam sati paṇṇā sallekko viriyam³ 'mma⁴
 Maṇā labhantu n'okasam katunca viñyesu me
 Buddhādi-pavaro natho dhammo natho varuttamo⁵
 Nātho paccēka-sambuddho saṅgho nathottaro mamam
 Tesōttamānubhavana Maṇo 'kāsam labhantu mā

Namo tassa Bhagavato

Atahato Samma Sambuddhassa.

'Tatīyavaram⁶

Okasa¹ Accayo no me² bhante accagama³ yatha bale
 yatha mulhe yatha akusale ye mayam
 akaramha evam bhante accayo no
 patigeyhatha ayatim samvaraya⁴.

'Tatīyavaram⁵.

Okasa. Aham patipatti piyaya ovadam sabbāññu-Gō-
 tamassa patikaromi

Aham yacāmi uggaha-mmittaṃ ca patibhaga-mmittaṃ
 upacāra-vidham appama-samādhū-vidham antogabbha-panea-
 pitisu khaṇikā-piṭṭim.⁶

Nava-lokuttara-dhamma jātā Buddhassa dhammassa
 paccēkabuddhassa saṅghassa asīti mahasavakanam nibba-
 nam atikkantānam catūsu mahā-samuddesu valuka parā-
 jaya⁷. Tan te pavani-parampara vittharam yacāmi

¹ So MS ² rep. III. Tayovaram.

³ MS. always ajagamā. ⁴ MS. reyjama always

⁵ rep III Tayo-vo

⁶ MS. khaṇikā-piṭi. Throughout the MS. the crude form is usually given in this constantly repeated phrase. But occasionally the accusative singular occurs, and this is doubtless right

Tam dhammam pañcakkhandhesu cakkhuvāṇa-mano-
dāṇi-kāle¹ su ca me uppajjatu Bhāvanam bhāvetum²
nisinna-kāle tam khaṇikāya pi tena [kī] saccavacaṇena me
dhi³

Aham yācāmi Buddha-guṇam dhamma-guṇam saṅgha-
guṇam patisaṇanam me, ācariya-guṇam susikkhitam kam-
matthānam patisaṇanam me, sabba-kammattthāna-guṇam
patisaṇanam me Idāmi jīvitaṃ me demī. Tinnam iatanānañ
ca pañcānnam iatanānañ ca nibbānam sacclukariṣṣāmi
Nibbāna-paccayo hotu.

Nisīdati pallakkaṃ ābhujitvā ujum kāyaṃ paṇḍhāya
parimukhaṃ satim upatthapetvā, so sato va assasati sato
passasati, dīgham va assasanto dīgham assasāmiti pajānāti,
dīgham vā passasanto dīgham passasāmiti pajānāti, rassam
vā assasanto rassam assasāmiti pajānāti, rassam vā passa-
santo rassam passasāmiti pajānāti.

Cakkhu-viññānaṃ nāsikaggaṃ olokemi, citta-viññānaṃ
assāsa-passāsa-sati-dhammanam hadaye⁴ thapetvā paṇi-
kammaṃ araham araham.

Me se tikāna-prajñāwen yedi⁵ bhāvanā kala kalhi ug-
gaha patibhāga nimit⁶ dwaya peneyi. E⁷ uggaha nimit⁸ pa-
lāgena⁹ nikmunakhu¹⁰ men e uggaha nimittata vadā kisuṇu
dos nētiwa siyak guna¹¹ dahasak gunayen piṇṇisudu wa¹²
bhawāngaya sindagana¹² mano dwārāya āwarjjanā kota tejo
dhātuwa pahalawe. Ehi appanāwa nam osadhi tārakā pra-
bhāwak hā pēhāe ætteya, paṇikarmmaya suvaṇṇa-warnmaya,
upacārāya udaya pāyana bāla sūryyāge warnmayata bandu
pēhāe ætteya Me tejo dhātuwe appanā paṇikarmma upa-

¹ MS. -^otu. ² So MS ³ MS *lis.* -hade.

⁴ rep. II -ñānāyem bhāva^o, rep. III. prajñāwa yehi pi-
hitā bhāva^o

⁵ rep. III -nimitta dwaya pahala we ug^o, MS nimit.
lis &c. ⁶ rep. omits, rep. II *like* use.

⁷ rep. III nimitta. ⁸ rep. II -gana

⁹ rep. II seyin- for men.

¹⁰ rep. III om.

¹¹ rep. III om. wa

¹² rep. I. sindagena, rep. III sindagana

cāna nasikāgrayen gena hradaye taba næwata nabhiye tabanu.

Namo tassa bhagavato arahato samma sambuddhassa
Tayo varam

Buddham jvitam pe (3, 1) . . tatiya-varam

Okasa . . pe (4) . . patikaromi

Aham yācāmi . . pe (4) . . pañca pītisu okkantikā-
pītim.

Nava . . pe (4, 5) [kū] . . araham araham.

Mese fiksana . . . pe (5) . . . mano dvaraya āwajjanaṇa kota āpo dhātuwa pahala we. Ehi appanawa nam solos kalāwen samjuṇṇa wū candramandālayata bandu pēhæ attēya, parikarṇmāya dahas peti mal warṇmāya, upacāraya kṇhmi mal bandu pēhæ attēya. Me apo dhātuwe appana parikarṇma upacāra pahala kara bala nasikāgrayen gannim hradaye tabā næwata nabhiye tabanu

[kr] Namō tassa . . pe (3, 4) . . ubbega pītim . . .
pe (4, 5) . . sinda gana mano dvaraya āwajjana kota vayo dhātuwa pahala we. Ehi appanawa nam nabho maddya¹ gata sūryya mandālayata bandu warṇmāya, parikarṇma madata wan pātaya, upacāraya megawalaha dedunna se peneyi. Me wāyo dhātuwe appana parikarṇma upacāra manū-kota bala nasikāgrayen gannim hradaye taba næwata nabhiye tabanu.

[kr] Namō tassa . . pe . . . pharana-pītim . . . pe . . .
sindagana mano dwāraya āwajjana kota ākasa dhātuwa pahala we. Ehi appanawa nam idda mal dā saman mal sudu nelum mal me adī subhā² warṇma ho peneyi, parikarṇmāya monara pil resak se peneyi, upacāraya adun wan pēhæ bandu kuruwemyāge warṇma kāla warṇma ho peneyi. Me ākasa dhātuwe appanā parikarṇma upacāra pahala kota bala bala . . . gena hradaye taba næwata nabhiye tabanu.

¹ So MS. ² MS. sabha.

[kl] Pūrwwa kraṇṇa no waradawā wænda pūdā pañca pītiyata ekawata ārāḍhanā kata yutu.

Okāsa. Aham patipatti-pūjāya ovādam sabāṇiṇu-Gotamassa patikaromi. Aham yācāmi uggaha-nimittaṇ ca patibhāga-nimittam upacāra-vidhū appanā-samādhū-vidhū antogabbha-pañca-pītisū khuddakā-pītim khaṇikā-pītim okkantikā-pītim ubbegā-pītim pharaṇā-pītim. Nava lokuttara-dhammā . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese bhāvanā kala kalhū uggaha patibhāga nimitt dwaya peneyi. Uggaha nimitt palāgana nikmunak men e uggaha nimittata wadā kisuṇu dos nētiwa siyak dahasaḥ gunayen pīrisudu wa mano dwāraya āwajjanā kota pañca pītiye dhātu pahala we. Ehi sāma appanā parikarmma upacāra pīlīwelī manāk. b. l. n. g. nā. m. udukuru kota tabanu. Me pañca pītiye ap. parik. up. wī-esaven dæna eyin mattehī pūrwwa kratyaya no waradawā wænda pudā dhamma saṇḍāwata ārāḍhanā kata yutu

Okāsa Aham patipatti pūjāya . . pe . . patikaromi.

Okāsa okāsa okāsa. Aham patipātiyā pavasiṭvā antogabbha-khuddakā-pītim anuloma-vasena rakkhissāmi. Aciren'eva kālēna bhesajjam bhuñjitvā nitthite tasīnā utthī-tassa me dhamma-saṇḍā pātura hotu.

Nisīdati . . pe (5) . . araham araham.

Mese bhāvanā kala kalhū nīla pandam laksana dhamma saṇḍā paha kara balā nāsikāgrayen gena nābhiye tabā, pūrwwa kratyaya no waradawā wænda pudā, pañca pītiyata ārāḍhanā kota anuloma patiloma kata yutu.

Okāsam. Aham . . pe (6) . . patikaromi kī tænata — Okāsa okāsa okāsa Aham . . pe (7) . . pātura hotu.

Nisīdati . . pe . . araham araham.

Mese bhāvanā kala kalhū pathawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā kota balā nāsikāgrayen gaṇmin nābhiyata angalakī udu kona anulomayen tabanu.

[kl] Okāsa okāsa okāsa . . pe (7) . . khuddakā-pītim patiloma-vasena rakkhissāmi. Aciren'eva . . pe . . pātura hotu

Mese arādhanaṁ kalaṁ kalhi pathavaṁ dhātuvaṁ balā anulomayata taḅu taṁhi patilomayen udu tabanu.

Okāsaṁ okasaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ khamika¹-pitim anuloma-vasena takkhiṣṣami . pe . patura hotu.

Mese arādhanaṁ kalaṁ kalhi tejo dhatuwaṁ appanaṁ parikkammaṁ upacataṁ manaṁ kotaṁ balaṁ balaṁ nāsikagrayen genaṁ khuddakaṁ pīṭiyataṁ angalakim udu konaṁ anulomayen taḅu tabanu.

Okāsaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ khamikā²-pitim patiloma-vasena . pe . patura hotu.

Mese arādhanaṁ kalaṁ kalhi tejo dhatuwaṁ balā anulometaṁ taḅu taṁhi patilomayen udu tabanu.

Okāsaṁ okāsaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ okkantikaṁ-pitim anuloma-vasena takkhiṣṣami . pe . patura hotu.

Mese arādhanaṁ kalaṁ kalhi apo dhatuwaṁ appanaṁ parikkammaṁ upacataṁ manaṁ kotaṁ balaṁ balāṁ nāsikagraven gamminṁ khamikaṁ pīṭiyataṁ angalakim mattehi anulomayen tabanu.

Okāsaṁ okāsaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ okkantikā³-pitim anuloma-vasena . . . pe . patura hotu.

Mese arādhanaṁ kalaṁ kalhi apo dhatuwaṁ anulometaṁ taḅu taṁhi patilomayen udu tabanu.

Okāsaṁ okāsaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ ubbegaṁ-pitim anuloma-vasena . . . pe . . . patura hotu.

Mese arādhanaṁ kotaṁ wayo dhatuwaṁ [ke] upadawaṁ okkantikāwataṁ mattehi angalaṁ pramāṇe tabanu.

Okāsaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ ubbegaṁ-pitim patiloma-vasena . . . pe . . . patura hotu.

Mese arādhanaṁ kalhi wāyo dhatuwaṁ upadawaṁ anulometaṁ taḅu taṁhi patilomayen udu tabanu.

Okāsaṁ Aham patipātiyaṁ pavasiṭva antogabbhaṁ phūṭiṁ-pitim anuloma-vasena . . . pe . . . patura hotu.

Mese arādhanaṁ kalhi ākāsaṁ dhātuwaṁ upadawaṁ ubbegaṁ pīṭiyaṁ hāṁ hradayaṁ hāṁ me deyatūre angalaṁ pramāṇe anulomayen tabanu.

¹ MS. kamṁ.

² MS. khamṁ

³ MS. khamṁ.

Okāsa. Aham . pe phāṇā-pīṭṭu patiloma-vasena
. . . pe . . . pātura hotu

Mese ārāḍhanā kalhi ākāsa dhātuwa anulometā pe . .
tabanu.

Okāsa. Aham patipāṭiyā pavasiṭvā antogabbha khudda-
kā-pīṭṭu anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi pathawī dhātuwa pahala we.

Okāsa. Aham patipāṭiyā pavasiṭvā antogabbha khaṇi-
kā pīṭṭu anuloma-vasena . . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Aham . pe okkantikā-pīṭṭu anuloma-vasena
pe . . . pātura hotu.

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Aham . pe . . . ubbegā-pīṭṭu anuloma-vasena
. . . pe . . . pātura hotu.

Mese ārāḍhanā kala kalhi wāyo dhātuwa pahala we.

Okāsa. Aham . . . pe . . . phāṇā-pīṭṭu anuloma-vasena
[ka] pe . . . pātura hotu

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Aham . pe . . . phāṇā-pīṭṭu patiloma-va-
sena . . . pe . . . pātura hotu [ka]

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Aham . . . pe . . . ubbegā-pīṭṭu patiloma-vasena
. . . pe . . . pātura hotu.

Mese ārāḍhanā kalhi wāyo dhātuwa pahala we

Okāsa. Aham . pe . . . okkantikā-pīṭṭu patiloma-va-
sa . . . pātura hotu

Mese ārāḍhanā kalhi āpo dhātuwa pahala we.

Okāsa. Aham . pe . . . khaṇikā-pīṭṭu patiloma-vasena
. . . pe . . . pātura hotu

Mese ārāḍhanā kalhi tejo dhātuwa pahala we.

Okāsa. Aham . pe . . . khuddakā-pīṭṭu patiloma-vasena
. . . pe . . . pātura hotu

Mese ārāḍhanā kalhi pathawī dhātuwa pahala we.

Patipāṭiyā nittitāma.

Pūwa kṛtyaya no waradawā wenda puda: —

‘Olāsa Aham patipatti-pujāya ovādam sabbaññu-Gotamassa patikaromi’ ki tēnata, — ‘Okāsa, okāsa, okāsa Aham cha-sadda-ggahanam samādayitvā antogabbha khuddaka-pīṭim anuloma . . pe (7) . . pātura hotu. Nisidati

. pe (7) . . . parikkammam araham araham

Okāsa, okāsa Aham cha-sadda-ggahanam . . pe
khuddakā-pīṭim patiloma . . pe . . pātura hotu

Okāsa . . pe . . okkantikā-pīṭim¹ anuloma . . pe
pātura hotu [ko]

Okāsa, okāsa . . pe . . okkantikā-pīṭim patiloma
pe . . pātura hotu.

Okāsa Aham cha-sadda-ggahanam . . pe pharanā-
pīṭim anuloma . . pe . . pātura hotu.

Okāsa Aham cha . . pe . . pharanā-pīṭim patiloma
. . pe pātura hotu

- . . khamika pīṭim anuloma
- . . khamika pīṭim patiloma
- . . ubbega pīṭim anuloma . .
- . . ubbega pīṭim patiloma . . .
- . . khuddaka pīṭim anuloma
- . . okkantikā pīṭim anuloma . .
- . . pharanā pīṭim anuloma . .
- . . khamikā pīṭim anuloma
- . . . ubbegā pīṭim anuloma . .
- . . ubbegā pīṭim patiloma . .
- . . khamikā pīṭim patiloma . .
- . . . pharana pīṭim patiloma . .
- . . okkantika pīṭim patiloma . .
- . . khuddakā pīṭim patiloma . . .

Cha-sadda-ggahanam nīṭhitam.

Pūwa kṛtyaya no waradawā wenda puda: — Aham
patipatti-pujāya ovādam sabbaññu-Gotamassa patikaromi.
Okāsa, okāsa, okāsa. Aham vidatthim samādayitvā anto-
gabbha khuddaka-pīṭim okkhantika-pīṭim pharana-pīṭim

¹ No MS khamika-pīṭi is apparently omitted by mistake.

anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . pe . .
parikkammam araham araham.

. . [kau] pharanā-pītim okkantikā-pītim khuddakā-
pītim patiloma . . pe . . pātura hotu.

. . khanikā-pītim ubbega-pītim anuloma . . .

.. ubbega-pītim khannikā-pītim patiloma . .

khuddakā-pītim okkantikā-pītim pharanā-pītim

• anuloma . .

khanikā-pītim ubbega-pītim anuloma . . .

• ubbega-pītim khannikā-pītim patiloma . . .

. . pharanā-pītim okkantikā-pītim khuddakā-pītim pa-
tiloma . . . pe . . pātura hotu.

Vidatthim nitthitam

Purva kratyaya no waradawā wanda pudā —

Okāsa. Aham patipatti . . pe . . patikaromi ki tēnata

Okāsa, okāsa, okāsa Aham dhātu-samūham samādayitvā
antogabbha khuddakā-pītim khannikā-pītim okkantikā-
pītim ubbega-pītim pharanā-pītim anuloma . . pe (7) . .
pātura hotu.

Nisīdati . . pe . . parikkammam araham araham.

Okāsa okāsa okāsa Aham dhātu-samūham samādayitvā
antogabbha-pharanā-pītim ubbega-pītim okkantikā-pītim
khanikā-pītim khuddakā-pītim patiloma . . pe . . pātura
hotu.

Dhātu-samūham nitthitam

Purva kratyaya no waradawā . . . pe . . . ki tēnata:—

Okāsa, okāsa, okāsa Aham chatu-nayam samādayitvā
antogabbha khuddakā-pītim khanikā-pītim anuloma . . pe . .
pātura hotu. Nisīdati . . parikkammam araham araham.

Okāsa, okāsa. Aham chatu-nayam samādayitvā anto-
gabbha khanikā-pītim khuddakā-pītim patiloma . . pe . .
pātura hotu.

Okāsa, okāsa. Aham . . pe . . khanikā-pītim anuloma
. . pe . . pātura hotu.

- . . [kam] okkantika-pitum patiloma . . .
 - ubbegā-pitum anuloma . . .
 - . ubbegā-pitum patiloma . . .
 - pharāna-pitum anuloma . . .
 - . pharāna-pitum patiloma . . .
 - khuddakā-pitum khamkā-pitum anuloma . . .
 - okkantika-pitum anuloma . . .
 - . ubbegā-pitum anuloma . . .
 - pharāna-pitum anuloma . . .
 - pharāna-pitum patiloma . . .
 - ubbegā-pitum anuloma . . .
 - okkantika-pitum patiloma . . .
 - . khamkā-pitum khuddakā-pitum patiloma . . . pe . .
- pātura hotu

Catu-nayam nitthitam

- Pārwa kratyaya . . . pe (10) . . . ki tenata . . .
- Okasa, okasa. Aham Samadavaya anto-
gabbha khuddakā-pitum anuloma . . . pe (7) . . . pātura hotu.
- Nisidati . . . pe . . . parikammam araham araham.
- . khuddakā-pitum patiloma
 - . [kah] khamkā-pitum anuloma
 - . khamkā-pitum patiloma
 - . khamkā-pitum patiloma
 - okkantika-pitum anuloma
 - okkantika-pitum patiloma
 - ubbegā-pitum anuloma
 - ubbegā-pitum patiloma
 - pharāna-pitum anuloma
 - pharāna-pitum patiloma
 - khuddakā-pitum anuloma
 - khamkā-pitum anuloma
 - okkantika-pitum anuloma
 - ubbegā-pitum anuloma
 - pharāna-pitum anuloma
 - pharāna-pitum patiloma
 - ubbegā-pitum patiloma

okkhantikā-pīṭṭi patiloma
khanikā-pīṭṭi patiloma .
... khuddakā-pīṭṭi patiloma

Pañca-nāyāṃ nīṭṭhitam

[kha] Pūṛwa kratyaya . pe (10) . kī tēnata —
Okāsa, okāsa, okāsa Aham hadayam samādayitvā anto-
gabbha khuddakā-pīṭṭi anuloma pe . pātura hotu
Nisīdati . . pe parikammam araham araham.
khuddakā-pīṭṭi patiloma
khanikā-pīṭṭi anuloma
khanikā-pīṭṭi patiloma
okkantikā-pīṭṭi anuloma
okkantikā-pīṭṭi patiloma
ubbega-pīṭṭi anuloma .
ubbega-pīṭṭi patiloma
pharaṇā-pīṭṭi anuloma
pharaṇā-pīṭṭi patiloma
khuddakā-pīṭṭi anuloma
khanikā-pīṭṭi anuloma .
okkantikā-pīṭṭi anuloma
ubbegā-pīṭṭi anuloma .
pharaṇā-pīṭṭi anuloma
pharaṇā-pīṭṭi patiloma
ubbegā-pīṭṭi patiloma . . .
okkantikā-pīṭṭi patiloma .
[khā] khanikā-pīṭṭi patiloma . .
khuddakā-pīṭṭi patiloma .

Hadayam nīṭṭhitam

Pūṛwa kratyaya no . . pe (10) . . kī tēnata —
Okāsa, okāsa. Aham samādhim samādayitvā antogabbha-
khuddakā-pīṭṭi anuloma . . pe . pātura hotu.
Nisīdati . . pe . . parikammam araham araham.

All as in last section.

Samādhim nīṭṭhitam

[khi] Pūrwa kratyaya pe . ki tēnata --
 Okāsa, okāsa, okāsa. Aham dhamma tiratthitakam
 samādayitvā antogabbha khuddaka-pīṭam anuloma- pe
as in last section but one.

Dhamma-tiratthitakam nīṭhitam.

[khi] Purwa kratyaya no waradawa wānda pudā pañca
 pīṭiye sīṭhaka dīpa puṇṇawata āradhanā kala yutu.
 (Okāsa Aham patipattī . pe (4) . . patikarommi.
 Aham yacāmi . pe (4) khuddakā pīṭam
 Nava lokuttara-dhamma pe (4. 5) nibbāna-
 paccayo hotu

Nisīdati pe (5) araham araham

Mese tiksana puṇṇawen yedi . pe (5) nimut dvaya
 peneyi Uggaha nimut palagana ukkumak hu seym
 . . guna . . bhawangaya sindagana pathawī dhātuwa

Ehi upacara parikamma manakota bala nāsikāgrayen
 ganmun nabhiyā angalakm mattehi tabā sīṭhaka dīpaye
 dāngala pramāṇe dana turu bhawana kala kalli palamū
 salāka gīlīhūmu anukarana śābdāyēn dāna ukkūṭikāyēn
 inda: —

Okāsa okāsa okāsa Aham sīṭhakadanda-dīpam sama-
 dayitvā antogabbha-khuddaka-pīṭam anuloma- . . pe (7)
 pātura hotu.

Mese āradhana kalli ema pathawī dhātuwa pahala we.
 Ehi appanā parikamma upacara mana kota bala balā
 nāsikāgrayen ganmun upacara parikamma tabu tēnū
 anulomayen udu tabā angala pramāṇe dana turu bhawana
 kala kalli dewenī salakaya wāteyi, esa lakunen nēkita¹
 ukkūṭikāyēn inda: —

Okāsa. Aham . . pe . khamkā-pīṭam anuloma . . pe
 . . pātura hotu

Mese āradhana kalli tejo dhātuwa balā khuddaka pīṭi-
 yaṭa angalakm mattehi tabā sīṭhaka dīpaye angala pra-
 māṇe dana turu [khi] bhawana kala kalli turwenī sala-
 kaya gīlīhūmu anukaranyēn ukkūṭikāyēn inda: —

¹ *read neḡiṭa.*

Okāsa. Aham . pe (14) okkantikā-pītim anuloma- . pe pātura hotu

Mese ārāḍhanā kalhi āpo dhātuwa pahala we Ehi appanā parikarmma upacāra manūkota balā khaṇikā pītiyata angalakāṇi pe (14) . kalhi sataṇa wem salākaya gīhhuṇu anukaranayen dāna ukkutikayen inda —

Okāsa Aham . . pe . . . ubbegā-pītim anuloma- . pe . . . pātura hotu.

Mese ārāḍhanā kalhi vāyo dhātuwa pahala we . . . manā kota okkantikā pītiyata angalakāṇi . pe . kalhi pasweni salākaya gīhi . . pe . inda —

Okāsa. Aham pe . pharanā-pītim anuloma . pe . . pātura hotu

Mese ārāḍhanā kalhi ākāsa dhātuwa pahala we. Ehi ² manā kota balā³ ubbegā pītiyata angalak hā hadayata angalak hā dāṅgalak aṇa atare angala pramāṇe anulomayen tabū sīthhaka dīpaye angala pramāṇe dāna turu bhāwanā kala kalhi sa-wem salākaya gīhhuṇu anukaranayen dāna ārāḍhanā no kota hadayamata yata tabāna lada pathawī dhātuwa palamu sēma manā kota tabā bhāwanā kala kalhi sīthhaka dīpaye angala pramāṇe dā sat-wem salākaya gīhheṇa anukaranayen dāna esēma inda samādhīyatat ema khuddakāwe pathawī dhātuwa palamu sēma manā kota tabā sīthhaka dīpaye angala pramāṇe dāna turu bhāwanā kala kalhi ata-wem salākaya gīhheṇa anukaranayen anulomaye krama data yutu. Patilomayata balana wīdhi nam yata kiyana lada seyya khuddakā pītiyata pahala wū pathawī dhātuwe upacāre patan parikarmmayata balā anulometa tēbu tēhi patilomayen udu tabū sīthhaka dīpaye dāṅgala pramāṇe dā salākaya wātena turu bhāwanā kala kalhi ukkutikayen inda —

Okāsa. Aham sīthhaka-danda-dīpam samādayitvā antogabbha-khuddakā-pītim patiloma . pe . . pātura hotu.

Mese ārāḍhanā kalhi pathawī dhātuwa pahala we. .

¹ *There is no . . . pe . . . in the MS.*

² *Ehi . . . is not in the MS.* ³ *Not in the MS.*

mana kota anulomayata tæbu tænhu patilomayen udu taba
sittbaka dipaye angala pramane da deweni salakaya
wætena turu bhavana kala kalli ukkutikayen mda —

Okāsa Aham . pe khamka-pitimi patiloma . pe
. . patura hotu [khu].

Mese aradhana kalli tejo dhātuwa pahala we . . mana
kota anulomayata tæbu tænhu patilomata taba s d a p
dā turwem salakaya gilihena turu . pe . mda —

Okāsa Aham . pe . okkantika-pitimi patiloma
pe . patura hotu

Mese āradhanā kalli āpo dhātuwa pahala we . . manū
kota anulomayata tæbu tænhu . pe (16) pramane dana
turu bhāvanā kala kalli ukkutikayen mda¹ —

Okāsa Aham . pe ubbegā-pitimi patiloma . pe
. . patura hotu

Mese aradhanā kalli wāyo dhātuwa . pe tænhu
patilomayata taba sittbaka d a p da paswem salakaya
wætena turu bh k k uk mda —

Okāsa Aham . pe patiloma . pe
. . patura hotu

Mese aradhana kalli akasa dhātuwa . . pe . . anuloma-
yata bælu tænhu patilometa . . pe . . da sawem salakaya
gilihena turu bhavana kala kalli badavayamata yata kiyana
lada seym pathawi dhātuwa mana kota bala anulometa
tæbu tænhu patilomayata taba sittbaka dipaye angala pra-
mane da salakaya gilihena turu bhāwana kala kalli
samadhiyata mema dhātuwa upadawa anulometa tæbu
tænhu patilomayata taba sittbaka dipaye angala pramane
dā atawem salakaya gilihena turu bhawana kata yutu.

Pañca-prītiye itipandam pūja kiama-niṭṭhitam

Pūrwa kṛtyaya no waradawā wænda puda —

Okāsa. Aham patipatti-pūjāya ovādam sabbañnu Go-
tamassa patikāromi — ki tænata: —

Okāsa Aham kāya-vasī-vattam samadāyitva antogabhiha
khuddakā-pitimi anuloma . pe (7) . . patura hotu.

Nisidati . pe (5) . . parikammam araham araham.

¹ *There is no mention of the fourth salakaya.*

Mese āṛāḍhanā kalhi pathawī dhātuwa pahala we. Nābhīyata dakunatin satarangula pramāṇe sarwāṅga nabhiyayaṁ kiyana lada nahaiak dana^{*} mandala dakwā nāgī tibeyi. Ehi me dhātuwe appanā parikamma upacāra māṇavaṁsaṁ gamman nābhīyata samawa tēn [khi] balā eyata angalin matthehi anulomayen tabanu

Okāsa. Aham . pe . khuddakā-pīṭim patiloma
pe pātura hotu

Mese āṛāḍhanā kalhi pathawī dhātuwa balā anulomeṭa tēbū tēnhi patilomayen udu tabanu

Okāsa. Aham pe khanikā-pīṭim anuloma pe
pātura hotu.

Mese . pe tejo dhātuwa pahala we, manā kota khuddakā pīṭiyata angalakim matthehi anulomayen tabanu

Okāsa. Aham pe khanikā-pīṭim patiloma . pe
. pātura hotu

Mese āṛāḍhanā kalhi tejo dhātuwa anulomayata tēbū tēnhi udu tabanu

Okāsa. Aham . pe okkantikā-pīṭim anuloma .
pe . pātura hotu

Mese pe āpo dhātuwa khanikā pīṭiyata angalakim matthehi manā kota anulomayen tabanu

Okāsa. Aham pe . okkantikā-pīṭim patiloma . .
pe . pātura hotu.

Mese pe . . āpo dhātuwa anulometa tēbū tēnhi patilomayen udu tabanu

Okāsa. Aham . pe . ubbegā-pīṭim anuloma . . pe
. pātura hotu

Mese . pe . . wāyo dhātuwa pahala we, manā kota okkantikā pīṭiyata a matthehi anulomayen tabanu

Okāsa. Aham . . pe . . ubbegā-pīṭim patiloma . pe
. . pātura hotu.

Mese pe wāyo dhātuwa anulomayata bēlu tēnhi patilomayen udu tabanu.

Okāsa. Aham . pe . . phanānā-pīṭim anuloma . . pe
. . pātura hotu.

* MS danua

Mese ārādhanā kalhi akasa dhatuwa pahala we manā kota ubbegāwata angalak hi tana māndalata angalak hi dāngalak ara atare angala pramane anulomayen tabanu.

Okasa. Aham . pe pharana-pitim patiloma . . pe . pātura hotu.

Mese . . pe dhatuwa anulometa tæbu tænhu patilomayen udu tabanu.

[khī] Me wak patan saiwanga nahare tabana lada pañcā pritye karimasthanawalata aradhana kala lesin bala anuloma patiloma kata yutu

- . khuddakā-pitim anuloma . pe
- . khānikā piti anuloma . .
- . okkantika piti anuloma
- ubbegā piti anuloma .
- . pharana piti anuloma pe
- pharana piti patiloma
- ubbegā piti patiloma
- okkantika piti patiloma
- . khamika piti patiloma
- . khuddaka piti patiloma . pe . pātura hotu.

Kaya-vasi-vattam nittitam

Pañca prityata anaturu kota cha yugalaya keren purwa kratyaya no warudawa wenda pada kaya passaddhi yana karimasthanayata aradhana kata yutu

Okāsa. Aham patipatti-pāpava . pe (4) . patikaromi.

Aham yācamī uggaha-nimittam ca jātā, anāpānā, upacāravidhim appanā-samadhi-vidhim antogabbha-cha yugalesu kāya-passaddhim Nava lokuttara-dhamma . pe (4, 5) . . Nibbāna-paccayo hotu.

Nisīdati . . pe . . araham araham.

Mese tiksana nūmayen uggaha nimt patibhaga nimt-dwaya prisinda balā uggaha nimt palagana nikmunak hu men e uggaha nimittata wadā siyak guna dahasak gunayen puruduwa bhavāngaya sindagena mano dwaraya awarjama kota āpo dhatuwa pahala we E dhatuwa appana [khī] parikamma upacara mana kota bala nasikagayen gamman hrdaye taba nawata nabhiye tabanu

Pūrwā kratyaya no waradawā wænda pudā citta-passaddhi ārāḍhanā kata yutu.

Okāsa. Aham . . pe . patikaromi.

Aham yūcāmi . pe . antogabbha cha-yugalesu citta-passaddhim

Nava . pe nibbāna-paccayo hotu

Nisīdati . pe araham araham

Mese tīksana bhāvanā bhāvanā kala kalhi āpo dhātuwa pahala we Ehi appanā parikamma upacāra manā kota hrādaye taba nāwata nūbhiye tabanu

Pūrwā kratyaya no waradawā wænda pudā kāya-lahutā yana karmasthānayatā ārāḍhanā kata yutu.

Okāsa Aham patipatti . pe antogabbha cha-yugalesu kāya-lahutā.

Nava . pe paccayo hotu

Nisīdati . pe araham araham

Mese araham yana padāya āswāsa praswāsa hā samanga menēhi kota bhāvanā kala kalhi tejo dhātuwa pahala we Ehi appanā . pe tabanu.

Pūrwā kratyaya . pe pudā —

Okāsa. Aham patipatti . pe patikaromi, ki tēnata.

Okāsa Aham yūcāmi . pe cha-yugalesu citta-lahutā Nava . pe . araham araham

Mese bhāvanā kala kalhi kāya lahutāta men tejo dhātuwa pahala we. Ehi appanā . . pe . . . tabanu.

Pūrwā kratyaya . pe patikaromi Aham yūcāmi . pe antogabbha kāyamudatā.

Nava . pe [khi] araham araham

Mese bhāvanā kala kalhi pathawī dhātuwa pahala we Ehi appanā . . pe manā kota balā hrādaye . . pe . . . tabanu

Pūrwā kratyaya . . pe . . . antogabbha cha-yugalesu citta-mudutā. Nava . pe araham araham.

*Mese bhāvanā . pe . we . pe tabanu

Pūrwā kratyaya . pe . . cha-yugalesu kāya kammaññatā. Nava . . pe araham.

Mese bhāvanā kala kalhi āpo dhātuwa pahala we . pe manā kota bala balā hrādaye . . pe . . . tabanu

Pūrwwa kratyaya pe . . cha-yugalesu citta kammān-
nata Nava . pe araham.

Mese bhāvana kala kalhi apo dhatuwa pe tabanu
Pūrwwa kratyaya pe cha-yugalesu kaya-pagunnata.
Nava . . pe . araham.

Mese bhāvana kala kalhi wago dhatuwa pahala we .
pe . tabanu

[khe] Pūrwwa kratyaya pe cha-yugalesu cittapā-
gunnatā Nava pe . araham

Mese pe . wāyo . pe tabanu

Pūrwwa kratyaya pe . . cha-yugalesu kāyujjagata¹
Nava . pe . araham

Mese . pe . akāsa dhatuwa pe . tabanu

Pūrwwa kratyaya pe . . cha-yugalesu cittujjagata²
Nava . pe araham

Mese . pe . akāsa dhatuwa pe . tabanu

Pūrwwa kratyaya . pe . cha-yugalesu

kaya passaddhi, kaya kammānata,

citta passaddhi, citta kammānata,

kaya lahuta, kaya pagunnata,

citta lahuta, citta pagunnata,

kāya muduta, kāyujjagata,

citta muduta, cittujjagata

Nava . pe . araham.

Mese bhāvana kala kalhi uggaha patibhaga nimitt dwaya
peceyā uggaha nimitt palagana nikkamāka hu seyya e uggaha
nimittata wadā kisuṃ dōsā nētiwa siyak dahasak gunāyēn
pūrsuduwa bhavāṅgaya siddhāṅgā mānā dwāra awarjjanā
kota cha yugale² karuṃmāsthānawala sama appanā pari-
karuṃmā upacāra pahala we mānā kota bala balā nāsika-
grayēn gāṇuṃ nābhīye māda udakuru kota tabanu. Cha
yugale sama appanā parikaruṃmā upacāra wisesāyēn daṇa
pūrwā kratyaya nō waradawā wēnda pudā dhamānāsānū-
wata āradhanā kata yutu.

Okāsa. Aham . . pe (4) . patikaromi ki tēnata. ---

¹ So MS. ² So MS. corrected from yugalesu

Okāsa, okāsa, okāsa Aham patipāṭiyā pavasiṭvā antogabbha-citta-vugaleṣu cittapassaddhi anuloma . pe (7) dhammasāññā pātura hotu.

Nisīdati . . pe aham.

Mese bhāwanā kaṭṭha khīla pandam laksana dhammasāññā balā nāsikāgrayen ganimim nābhiye tabā nēwata chayugale karmasthānawalata ārādhanā kota anuloma patiloma karanā widhi dakwanu lēbē.

Okāsa okāsa, okāsa Aham patipāṭiyā . pe . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwe appanā paṭikamma upacāra manā kota bala balā nāsikāgrayen ganimim nābhiyata angalakim matthehi anulomayen tabanu

Okāsa Aham patipāṭiyā pasasiṭvā antogabbha-cittapassaddhi-kāyapassaddhi patiloma . pe . pātura hotu

Mese ārādhanā kalhi ema āpo dhātuwe upacāre patan appanāwata manā kota bala balā anulomayata baelu tēnhi patilomayen udu tabanu.

Okāsa Aham . . pe . . antogabbha kāyalahutā cittalahutā anuloma . . pe . pātura hotu

Mese ārādhanā kalhi tejo dhātuwe appanā . pe . bala balā kāya passaddhiyata angalakim matthehi anulomayen tabanu

Okāsa Aham . . pe . . antogabbha cittalahutā kāyalahutā patiloma . . pe . pātura hotu.

Mese ārādhanā kota bhāwanā karana kalhi ema tejo dhātuwe upacāre . pe . . anulomayata tēbu tēnhi . . pe . . tabanu.

Okāsa. Aham . . pe . . kāyamudutā citta mudutā anuloma . . pe . pātura hotu

Mese . . pe . . pathawī dhātuwe . . pe . . bala balā kāya lahutāwata . . pe . . tabanu.

Okāsa Aham . . pe . . cittamudutā kāyamudutā patiloma . . pe . pātura hotu

Mese . . pe . . pathawī dhātuwe upacāra . . pe . . tabanu
Okāsa kāya kammaññatā cittakammaññatā anuloma
pe pātura hotu

Mese ārādhanā kalhi āpo dhātuwa pahala we manā
kota balā kāyamudutā cittamudutāwata angalakim mattehī
anulomayen tabanu.

Okāsa Aham [kho] antogabbha cha-yugalesu citta-
kammaññatā patiloma pe pātura hotu

Mese ārādhanā kalhi āpo dhātuwe upacāre patan
appanāwata balā anulometa tebū tænhī patilomayen udu
tabanu.

Okāsa kīyapāguññatā cittapāguññatā anuloma
pe pātura hotu

Mese . . pe . . wāyo dhātuwa upadawā kaya kammañña-
tāwata angalakim mattehī anulomayen tabanu.

Okāsa Aham antogabbha cha-yugalesu citta-pāguññatā
patiloma pe pātura hotu.

Mese . . pe . . wāyo dhātuwa anulometa tebū tænhī
patilomayen udu tabanu.

Okāsa pe cha-yugalesu kāyujjugata cittujjugata
anuloma pe pātura hotu.

Mese ārādhanā kalhi ākasa dhātuwa upadawa ehi appana
parikarmma upacara manā kota bala bala nāsikagrajyen
ganinim kāya paguññatāwata hādajata da atare angala
pramāṇe tabanu.

Okāsa Aham pe cha-yugalesu cittujjugata ka-
yujjugatā patiloma pe pātura hotu.

Mese ārādhanā kalhi ākasa dhātuwe balā anulomavata
tebū tænhī patilomayen udu tabanu. Meym mattehī
ārādhanā kala lesim anuloma patiloma kaṭa yutu.

Okāsa Aham pe cha-yugalesu kāyapassaddhī
anuloma pe pātura hotu.

Okāsa chayugalesu

kāya lahutā citta lahutā anuloma

. kāya mudutā citta mudutā anuloma

. kāya kammaññatā citta kammaññatā anuloma

. kaya paguññatā citta paguññatā anuloma

. kāyujjugata cittujjugatā anuloma

. . . cittujugatā kāyujugatā patiloma . . . & so on in
reverse order. [khan] . pātura hotu.

Patipāṭiyā nitthitam.

Pūrwwa kratyaya no waradawā wænda pudā —

Okāsa. Aham patipattī . pe (4) . . patikaromi,
kī tænata,

Okāsa, okasa Aham cha-saddaggahanam samādayitvā
āntogabbha cha-yugalesu kāyapassaddhī cīttapassaddhī
anuloma . . . pe (7) . . . pātura hotu.

Nisīdatī . . pe . araham.

- . cīttapassaddhī kāyapassaddhī patiloma
- . kāyamudutā cīttamudutā anuloma
cīttamudutā kāyamudutā patiloma .
- . kāya kammaññatā citta kammaññatā anuloma
- . citta kammaññatā kāya kammaññatā patiloma
- . kāyujugatā cīttujugatā anuloma
cīttujugatā kāyujugatā patiloma
- . kāya lahutā citta lahutā anuloma .
- . citta lahutā kāya lahutā patiloma .
- . kāya pāguññatā cīttapāguññatā anuloma . .
- . citta pāguññatā kāyapāguññatā patiloma . . . pe . . .
pātura hotu
- . kāya passaddhī citta passaddhī anuloma
kāya mudutā citta mudutā anuloma . .
- . kāya kammaññatā citta kammaññatā anuloma . .
- . [khām] kāyujugatā cīttujugatā anuloma
kāya lahutā citta lahutā anuloma . . .
- . . kāya pāguññatā citta pāguññatā anuloma .
- . cīttapāguññatā kāyapāguññatā patiloma . . and so
on in reverse order . .

Cha-saddaggahanam nitthitam.

Pūrwwa kratyaya no waradawā wænda pudā

Okāsa. Aham . . pe . patikaromi,
kī tænata,

Okāsa, okāsa, okāsa Aham vidatthim¹ . . .
 antogabbha cha yugalesu kāya-passaddhi citta-passaddhi
 kāya-mudutā citta-mudutā
 kāya-kammaññatā citta-kammaññatā
 kāyujjugatā cittujjugatā anuloma pe
 pātura hotu

Nisidati . pe araham

Okāsa Aham vidatthim pe
 cittujjugatā kāyujjugatā
 citta kammaññatā kāya kammaññatā
 citta mudutā kāya mudutā
 citta passaddhi kāya passaddhi paṭiloma

Okāsa. Aham vidatthim pe
 kāya-lahutā citta-lahutā
 kāya-paṇṇatā citta-paṇṇatā

anuloma .

Okāsa .
 citta-paṇṇatā kāya-paṇṇatā
 citta-lahutā kāya-lahutā

paṭiloma .

Okāsa. Aham vidatthim
 kāya-mudutā citta-mudutā
 kāya-kammaññatā citta-kammaññatā
 kāyujjugatā cittujjugatā anuloma . . pe . .

pātura hotu

[khaḥ] Okāsa Aham vidatthim . pe .
 . . . citta-lahutā

. . . kāya-paṇṇatā citta-paṇṇatā anuloma . . .

Okāsa . . .

. . . citta-paṇṇatā kāya-paṇṇatā .

. . . citta-lahutā kāya-lahutā paṭiloma . . .

Okāsa

cittujjugatā kāyujjugatā, cittakammaññatā kāyakammañ-
 ñatā, . . . mudutā . . . passaddhi paṭiloma . . .

Vidatthim² nittthitam

¹ MS. always vidatti, except in the title.

² No MS.

Pūrwā kiṭṭaya no waradawā wanda pudā. —

Okāsa. Aham . pe (4) patikaromi,

ki tēnata, —

Okāsa Aham dhātu-samūham samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā,

kāya-pāguṇṇatā citta-kammaññatā,

kāya-pāguṇṇatā citta-pāguṇṇatā,

kāyujugatā cittujugatā anuloma . pe (7) .

pātura hotu.

Nisīdati pe . araham.

Okāsa. Aham dhātu samūham . pe . cha-yugalesu
cittujugatā kāyujugatā [und so on] patiloma pe .
pātura hotu.

Dhātusamūham nitthitam.

Pūrwā pe pudā. —

Okāsa . pe (4) . patikaromi,

ki tēnata,

Okāsa. Aham catu-naṇaṇi samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā, . . anuloma . pe (7)

. pātura hotu. Nisīdati pe . araham

Okāsa Aham pe . cha-yugalesu citta-mudutā kāya-mudutā [as above] patiloma . pe . pātura hotu.

Okāsa Aham . . pe . . cha-yugalesu kāya-kammaññatā citta-kammaññatā anuloma . . pe . pātura hotu.

Okāsa Aham . pe . cha-yugalesu citta-kammaññatā kāya-kammaññatā patiloma pe pātura hotu.

Okāsa . . .

. kāya-pāguṇṇatā anuloma . . .

. citta-pāguṇṇatā anuloma

. citta-pāguṇṇatā patiloma . . .

. . kāya-pāguṇṇatā patiloma . . .

kāyujjugatā anuloma . .
 cittujjugatā anuloma .
 cittujjugatā patiloma
 kāyujjugatā patiloma .
 kāya-passaddhi anuloma
 citta-passaddhi anuloma
 kāya-lahutā anuloma
 citta-lahutā anuloma
 kāya-mudutā anuloma
 citta-mudutā anuloma
 kāya-kammaññatā anuloma
 citta-kammaññatā anuloma
 kāya-pāguññatā anuloma
 citta-pāguññatā anuloma
 kāyujjugatā anuloma
 cittujjugatā anuloma
 cittujjugatā patiloma
 kāyujjugatā patiloma
 citta-pāguññatā patiloma
 kāya-pāguññatā patiloma
 citta-kammaññatā patiloma
 kāya-kammaññatā patiloma
 citta-mudutā patiloma
 kāya-mudutā patiloma
 citta-lahutā patiloma . .
 kāya-lahutā patiloma . .
 citta-passaddhi patiloma .
 kāya-passaddhi patiloma . pe . patura hotu.

Catu-nayam nitthitam.

Pūrwva kratyava no waradawā waenda pudā. —

Okāsa. Aham patipatti . pe (4) . patikaromī,
 ki tcnata

Okāsa. okāsa. Aham pañca-nayam samuādayitvā anto-
 gabhha chāva vadessa

kāya-passaddhi citta-passaddhi

kāya-lahutā citta-lahutā

anuloma . . pe (7) . . patura hotu.

Nisīdati... pe araham

Okāsa. Aham ... pe ... cha-yugale-

citta-lahutā kāya-lahutā

citta-passaddhi kāya-passaddhi

... patiloma

kāya-mudutā anuloma

. citta-mudutā anuloma

. . . [dodo reversed] . patiloma

kāya-kammaññatā anuloma

citta-kammaññatā anuloma

. [Gā] citta-kammaññatā patiloma

. . . kāya-kammaññatā patiloma

kāya-pāguññatā anuloma

. citta-pāguññatā-anuloma

citta-pāguññatā patiloma

. kāya-pāguññatā patiloma

. kāyuyugatā anuloma

. cittuyugatā anuloma

. . . [reversed] patiloma

. k . c . . passaddhi anuloma

. k . c . . lahutā anuloma

. k . c . . mudutā anuloma

. k . . c . . kammaññatā anuloma

. k . c . . pāguññatā anuloma

. . k . c . . uyugatā anuloma

. . c . k . . uyugatā patiloma

c . k . . pāguññatā patiloma

c . . k . . kammaññatā patiloma

c . . k . . mudutā patiloma

. c . k . . lahutā patiloma

. . c . . k . . passaddhi patiloma

Pañca nayam nīṭṭhitam.

Pūrwwa . . pe . . pudā —

Okāsa . . . pe . . patikaromi, kī tēnata,

Okāsa, okāsa, okāsa. Aham hadaṃ samādayitvā anto-
gabbha cha-yugalesu kāya-passaddhi citta-passaddhi anu-
loma . . pe . . pātura hotu

[gɪ] Nisidatɪ . . pe . . araham
 cittapassaddhɪ kavapassaddhɪ patiloma.
 . . k . . e . . lahuta anuloma
 . . e . . k . . lahuta patiloma
 . . . k . . e . . muduta anuloma
 . . e . . k . . muduta patiloma . .
 . . k . . e . . kammanuata anuloma . .
 . . e . . k . . kammanuata patiloma . .
 . . k . . e . . paguṇuata anuloma . .
 . . e . . k . . paguṇuata patiloma
 . . k . . e . . ujjugata anuloma
 . . e . . k . . ujjugata patiloma . .
 . . k . . e . . passaddhɪ anuloma
 . . k . . e . . lahuta anuloma . .
 . . muduta . . kammanuata . . paguṇuata . . ujjugata anuloma . .
 . . ujjugata . . paguṇuata . . kammanuata patiloma . .
 . . muduta . . lahuta . . passaddhɪ patiloma
 . . . pe . . patura hotu

Ha dayam nitt hitam.

Pūrwa . . . puda: --

Okāsa . . pe . . patikaromi, ki tēnata,

Okāsa, [te]. Aham samadhim samadāyitvā antogabbha
 cha-yugalesu

. . k . . e . . passaddhɪ anuloma . .

. . . e . . k . . passaddhɪ patiloma . .

and as in former section up to end.

Samādhim nitt hitam.

[Gū] Pūrwa . . . puda . . . pe . . tēnata,

Okāsa, okāsa, okāsa Aham samadhim samadāyitvā antogabbha cha-yugalesu

. . k . . e . . passaddhɪ . .

and so on as in section Ha dayam.

Dhammatiratt hitikam nitt hitam.

Pūrwwa... pe . . pudā. cha yugale patipatti pūjā-
wata ārāḍhanā kaṭa yutu

Okāsa. Aham patipatti . . pe (4) patikaromī

Aham yācāmi uggaḥa-mimittāni ca paṭibhāga-mimittam
upacāra-vidhū appanā-samādhi-vidhū anto, '... cha
yugalesu citta-passaddhū

Nava lokuttaradharmā pe nibbāna-paccayo hotu
Nisidati . . pe (5) araham

Mese bhāwanā kara āpo dhātuwe upacāraya patan pari-
karmmayata bala balā ... en gena nibbhuyata angala-
kaṇ matthehi tabā sīthhaka dīpaye dāngala pramāne dā salā-
kaya gūhena turu bhāwanā kala kalhi ukkutikayen inda. —

Okāsa [ter] Aham sīthhaka dandadīpam samādayitvā
antogabhi cha-yugalesu kāya-passaddhū citta-passaddhū
anuloma . . pe (7) . . pātura hotu

Mese ārāḍhanā kara bhāwanā kala kalhi ema āpo dhā-
tuwa pahala we. [Gr] Ehi appanā parikarmma upacāra
bala balā nāsāgīcī gena ema upacāra parikarimma tēbhū
tēnhī anulomayen tabā sīthhaka dīpaye angala pramāne
dā dewenī salākaya gūhena turu bhāwanā kala kalhi
ukkuṭikayen inda.

Okāsa. Aham pe

k . . c lahutā anuloma . . pe pātura hotu

Mese ārāḍhanā kara bhāwanā kota tejo dhātuwa upa-
dawā, ehi appanā parikarmma upacāra bala balā nāsā-
grayen ganūmin yata kiyana lada kāyapassaddhiyata an-
galakāṇ matthehi anulomayen tabā sīthhaka dīpaye angala
pramāne dā tunwenī salākaya gūhena turu bhāwanā kala
kalhi ukkuṭikayen inda —

Okāsa. Aham . . pe . .

k . . c . . mudutā anuloma . .

Mese . . pe kota pathawī dhātuwa upadawā, ehi a.
p. upacāra purisuduwa balā nāsāgrayen ganūmin kāya
lahutāta angalakāṇ matthehi anulomayen tabā sīthhaka dī-
paye angala pramāne dā tunwenī² salākaya gūhena turu
bhāwanā kala kalhi ukkuṭikayen inda —

² So MS. ? satara-wenī

Okasa. Aham . pe .

k . k . e . kammaññata anuloma .

Mese . . pe . . apo dhatuwa upadawa . pe . upa-
cara bala nasagrayen gammin kayamudutata . pe . da
salakaya² gilihena . . pe . . mda. —

Okasa. Aham . pe .

k . . e . pāgunñata anuloma .

Mese . . pe . . kalhi wayo dhatuwa . pe . . upacara¹
bala nasagrayen gammin ' . ' . ' . ' . wata angalakin
pe . . pramāṇe dana turu . . pe . . kalhi saweni salā-
kaya wātena bawa dāna ukkutikayen mda. —

Okasa. Aham . pe .

k . . e . . ujjugata anuloma

[G1] Mese aradhana kara bhawana kala kalhi akāsa
dhatuwa pahala we Ehi . pe . nasagrayen gena kaya
pagummatāwa ha hradaaya ha me deya tūe anulomayen
taba sīthhaka dīpaye angala pramāṇe dana turu bhawana
kala kalhi satweni salakaya wātena bawa dāna hadaya
samadhiyata palanga¹ no hara mda. yata kiyana lada
kaya passaddhiyata pahala wu apo dhatuwe appana pari-
karimma upacara bala bala nabhiyata angalakin matte
anulomayata tabu tēnhi ema lesu ma taba sīthhaka dī-
paye angala pramāṇe da salakaya gilihena turu bhawana
kala kalhi esema mda. samadhiyatat mema appana pari-
karimma upacara pahala kara bala bala ema lesu ma
taba sīthhaka dīpaye angala pramāṇe da salakaya gili-
henu mukaravayen anulomayo kiama data yutu. Patī-
lomaya . la balana kiama nani asane palanga² banda mda.
yata kiyana lada kaya passaddhi yana kamatahanata
balana lada āpo dhatuwe upacare parikarimma bala
balā anulomayata tabu tēnhi patīlomayata taba sīthhaka
dīpaye dāngala pramāṇe dana turu bhawana kala kalhi
palamu salakaya wātena bawa dāna ukkutikayen mda. —

Okasa. Aham . . . pe . .

kāya-passaddhi citta-passaddhi¹ patīloma

Mese aradhana . . pe apo dh. p. we. Ehi . . pe
bala anulometa tabu tēnhi patīlometa taba sīthhaka

¹ MS. phalanga. ² So MS

dīpaye angala pīamāne dana turu bhāwanā kala kalhi dweṇi salākaya wāteyi. E anukarana sabdayeṇ dāna ukkutikayen inda —

Okāsa. Aham . . pe . .

kāya-lahutā citta-lāhutā patiloma

Mese . pe . kalhi tejo dhātwa pahala we. Eli pe upacāra manā kota bala balā anulomayata tabana lada kīamayen tabā sīthaka dīpaye angala pīamāne dana tunweṇi salākaya wāteṇa bawa dāna ukkutikayen inda: —

Okāsa. Aham

kāya-mudutā citta-mudutā patiloma

Mese ārāḍhanā kara bhāwanā kota pathawī dhātuwe appanā paṇikamma upacāra manā kota bala balā anulomayata tabū tēṇhi patilomayata tabū sīthaka dīpaye angala pīamāne dana turu bhāwanā [Gī] kala kalhi satara-veṇi salākaya wāteyi. E ksanayehi ukkutikayen inda —

Okāsa. Aham . . pe . .

kāya-k^o citta-kammaññatā patiloma

Mese ārāḍhanā kara bhāwanā kota āpo dhātuwe appanā paṇikamma upacāra manā kota bala balā anulomayata tabā angala pīamāna dāna turu bhāwanā kala kalhi pasweṇi salākaya wāteṇa bawa dāna ukkutikayen inda —

Okāsa. Aham . pe

kāya-paguññatā citta-paguññatā patiloma

Mese ārāḍhanā kara bhāwanā kala kalhi wāyo dhātuwe . pe . anulomayata tabana lada kīamayen patilomayen kota sīthaka dīpaye angala pīamāne dana turu bhāwanā kala kalhi saweṇi salākaya gīhena anukarana sabdayeṇ dāna ukkutikayen inda. —

Okāsa . . kāyujugatā cittujugatā patiloma

Mese ā. k bh k. okāsa dhātuwe . pe . anulomayata tabana kota tabā sīthaka . . . kalhi satweṇi salākaya wāteṇa bawa dāna palanga² no hēra inda hadayamata yata balana lada āpo dhātuwe appanā paṇikamma upacāra manā kota bala balā anulomayata tēbū tēṇhi pati-

² So MS.

lomayen udu taba bhāwanā kala kalhi sithhaka dīpaye
angala pramane da atawem salakaya wātena bawa daena
esema mda samadhiyafat mema dhatuwe appanā pari-
kamma upacāra manā kota bala bala anulomayata tēbu
tēnhi patilomayata taba bhawana kota mmaya yutu

Cha yugale pratipatti puja kriama nithitam

Pūwwa kriyaya no waradawā wanda pada

Okāsa okasa, okāsa Aham kāyavasivattam samādayitvā
antogabbha chayugalesu k . . p . . e . . passaddhi anuloma
. . pe (7) pātura hotu Nisidati . . pe (7) araham

Mese bhāwanā kota āpo dhatuwa upadawā dha . .
wamalayen satarangula pramane sarwwanga naharayayi
kiyana lada naharak tana mandala dakwā naengi tibeyi
Ehi upadawana lada apo dhatuwe appana parikamma
upacāra manā kota bala bala . . k . . e . . gammin nabhi-
yata samawa angalakin [ge] matte anuloma kota tabanu

Okāsa Aham kāyavasivattam cha-yugalesu e . . p . . k .
passaddhi patiloma . . pe . . pātura hotu

Mese āradhana kara emā appana parikamma upacāra manā
kota bala anulomayata tēbu tēnhi patilomayen udu tabanu

Okāsa Aham . . pe . . yugalesu k . . e . . lahuta anu-
loma . . .

Mese āradhanā kara bhawana kota tejo dhatuwe appanā
parikamma upacāra manā kota bala bala kaya passaddhi-
yata angalakin matte anulomayen tabanu.

Okāsa e . . k . . lahuta patiloma

Mese . . pe . . patiloma kota tabanu.

Okāsa k . . e . . muduta anuloma

Mese . . pathawī dhatuwe . . kavalihutata . . . tabanu

Okāsa e . . k muduta patiloma

Mese . . . anuloma kota tēbū tēnhi patiloma kota . .
tabanu.

Okāsa . . . k . . e . . kammañnata anuloma . .

Mese . . apo dhatuwe . . kota bala kayamudutāta
angalakin matte anuloma kota tabanu

Okāsa . . . e . . k . . kammannata patiloma . . .

Mese . . anuloma kota tēbū tēnhi patiloma kota tabanu.

Okāsa . . . [gai] k . . . c . . . pāguṇṇatā anuloma . . .
Mese . . . wāyo dhātuwe . . . kota balā kāya kammaṇṇa-
tāta . . . anuloma kota tabanu.

Okāsa . . . c . . . k . . . pāguṇṇatā patiloma . . .

Mese . . . patiloma kota tabanu.

Okāsa . . . k . . . c . . . ujjugatā anuloma . . .

Mese . . . ākāsa dhātuwe . . . balā nāsikāgiyer gani-
min kāya pāguṇṇatāwata da tana mandala da atare
sarwānga nahara anuloma kota tabanu

Okāsa . . . c . . . k . . . ujjugatā patiloma . . .

Mese . . . pe . . . kota bala balā . . . pe . . . patiloma
kota tabanu

Huyaka amunana lada nānā warnnayehi mutu mænuk
ræsak seyin sarwānga naharayehi cha sthānaka yugala-
yehi appanā parikamma upacāra manā kota tabā meyin
mattehi āudhanā kala lesin dæna anuloma patiloma²
kata yutu.

Okāsa. Aham kāvassāṭṭaṇṇa . . . pe (32) . . . k . . . p . . . citta-
passaddhim anuloma . . . pe . . . pātura hotu

Āpo dhātuwa

. . . k . . . c . . . lahutā anuloma

Tejo dhātuwa.

. . . k . . . c . . . mudutā anuloma

Me yata pathawī dhātuwa balanu.

. . . k . . . c . . . kammaṇṇatā anuloma

Āpo dhātuwa.

. . . k . . . c . . . pāguṇṇatā anuloma

Wāyo dhātuwa.

. . . k . . . c . . . [go] ujjugatā anuloma

Ākāsa dhātuwa.

. . . c . . . k . . . ujjugatā patiloma

Ākāsa dhātuwa.

. . . c . . . k . . . pāguṇṇatā patiloma

Wāyo dhātuwa.

. . . c . . . k . . . kammaṇṇatā patiloma

² MS. repeats this word.

Āpo dhatuwa
 . . c . k muduta patiloma .
 Pathawī dhatuwa
 c . k . . lahuta patiloma .
 Tejo dhatuwa
 c . k . passaddhi patiloma .
 Āpo dhatuwa

Cha yugale karuṇṇa sīhānawala appana paṭiloma
 upacāra manā kota sarwāṅga nahāre taba catu wāre
 anuloma patiloma karana wiḍḍi data² yutu

• Kāyavasivattam nītihitam.

Yugalayata anatura kota kayasukha cittasukha Buddhā-
 nussatī upacāra samādhi yana karuṇṇasthana keren
 pūrwa kiatyaya no waradawa wanda pudā kayasukhayata
 aśādhanā kata yutu.

Okāsa. Aham . . pe (4) . . patikaromi

Aham yacāmi uggaha nimittan ca patibhaga-nimittam
 upacāra-vidhim appana-samādhi-vidhim antogabbha-kaya-
 sukham.

Nava lokuttara-dhamma . . . pe (4, 5) . . hotu.

Nisidati . . pe (5) . . araham

Meso bhāwanā kota uggaha patibhaga nimitt dwaya
 poneyi. E uggaha . . pe (5) . . awarjāna kota āpo
 dhātuwa pahala we Ehi appana parikarṇṇa upacāra
 manā kota bala bala nasikāgrayen gamanin huḍaye tabā
 nāwata nābhiye tabanu.

Pūrwa . . pe . . . pudā —

Okāsa. Aham . . pe . . patikaromi.

Aham yācāmi . . pe . . antogabbha-cittasukham.

Nava lokuttara dhammā . . pe . . araham.

Mese bhāwanā kota āpo dhatuwe appanā . . pe . .
 tabanu.

Pūrwa . . pe . . antogabbha-Buddhānussatim.

Nava lokuttaradhamma . . pe . . araham.

Meso bhāwana kara uggaha nimitt patibhaga nimitt

² MS. tada.

dwaya manā kota balā e uggaha nimit palagena nikkunak
hu men tejo dhātuwe appanā upadī ehi appanā parikarmma
. . pe . nāsikāgrayen gena hiadave tabā tabanu

Pūrwwa kratyaya . . pe . . . pudā

Okāsa. Aham pe . . patikaromi.

Aham yācāmi pe . . antogabbha upacāra-samādhm.

Nava-lokuttara . . pe . . araham

Mese bhāwanā kota uggaha . . pe . . peneyi. E uggaha
nimit palāgana nikkunak men siyak dahasak gunayen
pirisudu wa mano dwārāya āwarjjanā kota pathawī dhātuwe
appanā parikarmma upacāra upadī manā kota . . pe . . tabanu.

Pūrwwa . . pe . . pudā —

Okāsa . . pe . . antogabbha kāyasukha cittasukha
Buddhānussati upacāra samādhm

Nava lokuttara . . pe . . araham

Mese niwan aramunu kota bhāwanā kara mema
karmmasthānawala sama appanā parikarmma upacāra upa-
dawā manā kota bala balā nāsikāgrayen ganimin nābhīya
māda anulomayen tabanu

Pūrwwa pe . . pudā —

Okāsa. [Gām] . . pe . . patikaromi,

kī tēnata,

Okāsa, okāsa. Aham patipāṭiya pavāsitrā antogabbha
kāyasukha cittasukha anuloma . . pe (7) . . pātura hotu.
Nisīdati pe . . araham.

Mese bhāwanā kara nīla pandam laksana dhamma saññā
balā nāsikāgrayen ganimin nābhīye tabā, nāwata kāya-
sukha cittasukhaye karmmasthāna anuloma patiloma karanu.

Okāsa, okāsa Aham patipāṭiyā . . pe . . hotu

Mese ārāḍhanā kara bhāwanā kota āpo dhātuwa apa-
dawā, Ehi appanā parikarmma upacāra upadawā manā
kota bala balā nāsikāgrayen ganimin nābhīyata angalakā
matte anuloma kota tabanu.

Okāsa Aham . . cittasukha kāyasukha patiloma . . .

Mese ārāḍhanā kara ema appanā parikarmma upacāra
anulomayata tēbū tēnhī patiloma kota tabanu.

Okāsa. Aham . . pe . . antogabbha Buddhānussati
anuloma . . . pe . . pātura hotu.

Mese madhānā kara bhavānā koṭa tejo dhātūwe appana
parikkamma upacūa mana koṭa bala bala nasikagrayen
ganmin kaya sukhayata aṅgalakim matṭe anuloma koṭa
tabaṇu

Okasa . . . Buddhānussati patiloma

Mese āradhanā kara pe . anuloma kota tēbū
tānhi patiloma kota tabanu.

Okāsa . . . antogabbha upacāra samādhū anuloma . . .

Mese madhanā . pe . pathawī dhātuwa . . pe .
ganimm madayata Buddhānussati , , , dā
me deyature anuloma kota tabanu.

Okāsa . . . upacāra samadhi patiloma . .

Mese . . pe . . tabanu Meym mattehi anādhanā kala
lesm balā tabana lada kammasthāna anuloma patiloma
kata yutu.

Okasa . . . antogabbha kavasukha cittasukha anu-
loma . . . [gah].

. . . apodhatuwa . . .

. . . Buddhānussati anuloma . . .

. . . tejo dhatuwa

. upacara samadhi anuloma .

. . pathawī dhatu . . .

• • upacara samadhi patiloma

. . pathawī dhatuwa .

. Buddhānussati patiloma . .

. tejo dhātuwa

. . cittasukha kayasukha patiloma . . .

. āpo dhātuwa . .

Patipāṭiya nitthitān.

Pūnwa . . puḍā. —

Okāsa. Aham patipatti . . pe . . patikaromī, ki
tænata; —

Okasa, okasa. Alam cha-saddaggaṇaṇam samadavivva
antogabbha kayasukha cittasukha . . pe (7) . . patura hotu.

Nisidati . . . pe (5) . . . araham.

- ... cīttasukha kāyasukha patiloma . . .
- ... upacāra samādhi anuloma .
upacāra samādhi patiloma
Buddhānussati anuloma . .
- . kāyasukha cīttasukha anuloma
upacāra samādhi anuloma .
- . Buddhānussati anuloma .
- . Buddhānussati patiloma . .
upacāra samādhi patiloma . .
- . cīttasukha kāyasukha patiloma . .

[Gha] Cha saddagabbanam nitthitam.

- Pūrwā . . . pudā —
Okāsa. Aham . . . patikaromī ki tēnata, —
Okāsa, okāsa. Aham vidatthim samādayitvā antogabbha
kāyasukha cīttasukha upacāra-samādhi anuloma . .
Nisīdati . . . pe araham.
upacāra-samādhi cīttasukha kāyasukha patiloma . . .
. Buddhānussati anuloma
. Buddhānussati patiloma
. kāya-sukha citta-sukha upacāra-samādhi anuloma . .
. Buddhānussati anuloma
. . . Buddhānussati patiloma
... upacāra samādhi cīttasukha kāyasukha patiloma . .

Vīdatthim nitthitam.

- Pūrwā . . . pudā — Okāsa . . . patikaromī, ki tēnata,
— Okāsa, okāsa. Aham dhātu-samūham samādayitvā
antogabbha kāyasukha cīttasukha Buddhānussati upacāra
samādhi anuloma . . . pe . . . pātura hotu.
Nisīdati . . . pe . . . araham.
. . . upacāra-samādhi Buddhānussati cīttasukha kāya-
sukha patiloma . . .

Dhātu-samūham nitthitam.

Pūrwva . ki tēnata, Okāsa, okāsa. Aham catu-
nāyam samādayitvā antogabbha kāyasukha cittasukha
Buddhānussati anuloma .

Nisīdati . pe araham .

. [Ghā] Buddhānussati cittasukha, kāyasukha patiloma .

upacāra samādhi anuloma .

upacāra samādhi patiloma .

kāyasukha cittasukha Buddhānussati anuloma

upacāra-samādhi anuloma

upacāra-samādhi patiloma

Buddhānussati cittasukha kāyasukha patiloma

Catu-nāyam nīttitam.

Pūrwva . ki tēnata —

Okāsa Aham pañca-nāyam samādayitvā antogabbha
kāyasukha cittasukha anuloma . .

Nisīdati . . pe . araham

cittasukha kāyasukha patiloma . .

Buddhānussati anuloma . .

Buddhānussati patiloma .

upacāra-samādhi anuloma

upacāra-samādhi patiloma

kāyasukha cittasukha anuloma

Buddhānussati anuloma . .

upacāra-samādhi anuloma .

upacāra-samādhi patiloma

Buddhānussati patiloma . .

cittasukha kāyasukha patiloma .

Pañca-nāyam nīttitam.

Pūrwva . . . ki tēnata: —

Okāsa, okāsa. Aham pañca-nāyam samādayitvā antogabbha
kāyasukha cittasukha anuloma . .

Nisīdati . . araham .

. . . cittasukha kāyasukha patiloma

- . . . Buddhānussatī anuloma
- . Buddhānussatī patiloma
- upacāra samādhī anuloma .
- upacāra samādhī patiloma
- . k . c . sukha anuloma
- Buddhānussatī anuloma
- . upacāra samādhī anuloma .
- upacāra samādhī patiloma .
- Buddhānussatī patiloma
- . . c . . k . . sukha patiloma

Hadayam nitthitam

Pūrwā . kī tēnata: — Okāsa, okāsa. Aham sa-
mādhim samādayitvā antogabbha k . c anuloma
Nisīdatī pe . . araham
[All as in last section].

[Ghī] Samādhim nitthitam.

Pūrwā . kī tēnata —
Okāsa, okāsa Aham dhammatatthitīkam samādayitvā
antogabbha kāyasukha cittasukha anuloma . . .
[All as in last section].

[Ghu] Dhammatatthitīkam nitthitam.

Pūrwā . pudā
kāya sukha citta sukhaye patipattī pūjānā āśādhānā
karam —
Okāsa. Aham . patīkaromī.
Aham yācāmi uggaha-nimittāñ ca patibhāga-nimittam
upacāra-vidhim appanā-samādhī-vidhim antogabbha kāya-
sukha citta-sukha
Nava lokuttara dhamma . . pe . . nibbāna paccayo hotu.
Nisīdatī . pe . . araham
Mesa bhāwanā kala kalhī uggaha patibhāga nimitt dwaya
penevī. E uggaha nimitt palāgana nikunak hu men ūpo

dhātuwa peneyi. E dhātuwe upacāra parikarmma manā kota balā nasagrayen gammin nābhīyata matte angala pramāṇe taba sīthhaka dīpaye dāṅgala pramāṇe dana turu bhāwanā kala kalhi salakaya gilihi wāṭena bawa dāna ukkutikayen mda —

Okāsa. Aham sīthhaka-danda-dīpam antogabbha kaya-sukha citta-sukha anuloma

Mese ārādhanā kara ema apo dhātuwe appana parikarmma upacāra manā kota bala balā gammin ema dhātuwe upacāra parikarmma tēbū tēnhi anulomā kota taba sīthhaka dīpaye angala pramāṇe dā salakaya wāṭena turu bhāwanā kala kalhi ukkutikayen mda —

Okāsa. Aham antogabbha Buddhānussati anuloma

Mese ārādhanā kalhi tejo dhātuwe appanā p . u . manā kota balā kaya sukhavata matte angala pramāṇe anuloma kota taba sīthhaka dīpaye angala pramāṇe dana turu bhāwanā kala kalhi salakaya gilihi wāṭeyi. E bawa dāna mda —

Okāsa antogabbha upacāra samadhi anuloma

Mese pathawī dhātuwe bala Buddhānussatiyata da hradayāṭa da me deyaturo angala p . a . k . t . s . d . a . pramāṇe dā salakaya gilihena turu bh . k . kalhi esema mda hadayamata yata kiyana lada kaya sukhavata pahala wū apo dhātuwe a . p . u . manā kota balā anulomavata baelu kramayen taba sīthhaka d . a . p . dā salakaya gilihena turu bh . k . k . samadhiyatat mema dhātuwe a . p . u . m . b . kāya sukhavata baelu kramayen taba sīthhaka dīpaye angala pramāṇe dā salakaya g . t . bh . k . k . anulomavata balana krama data yutu.

Patilomayāṭa balana krama nam kāya sukhayata balana lada apo dhātuwe upacāra parikarmma balā anulomayata baelu tēnhi patilomayen taba sīthhaka dīpaye dāṅgala pramāṇe dā s . g . t . bh . k . k . ukkutikayen mda . —

Okāsa antogabbha cittasukha kayasukha patiloma¹

¹ MS. kayasukha cittasukha patiloma

Mehi a. p. u. anulomayata bælu tænhī patilomayata udu
tabā sīthhaka dīpaye angala pramūne dā salākaya gāhena
turu bh k. k. ukk inda —

Okāsa . . . antogabbha Buddhānussati patiloma

Mehi a. p. u. tænhī patilomayata tabā . . pe . . inda —

Okāsa . . antogabbha upacāra samādhi patiloma

Mehi [as the last] bh k. k. esema inda hadayamata
anulomayata tabana lada āpo dhātuwe a. p. u. m. b. anu-
lomaye kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. sa-
mādhīyatat mema dhātuwe a. p. u. m. anulomaya kramayen
tabā s. d. a. p. dā s. g. t. bh. k. k. patilomayata krama
mawunu bawa data yutu.

Kāyasukha cīttasukhayehi sīthhaka dīpa prati-
patti pūjā vidhim nīthitam

Pūrwwa . . . kī tænata —

Okāsa. okāsa. Aham kāyavasivattam samādayitrā anto-
gabbha [Ghi] kāyasukha cīttasukha anuloma (7) . . . hotu

Nisidati pe araham

Mese nirwāna śāpaya aiamunu kota bh k k āpo dhā-
tuwa pahala we. Ehi a. p. u. m. b. balā nāsikāgrayen ga-
namin dakunu tana pute hasse anuloma kota tabanu. —

Okāsa cīttasukha kāyasukha patiloma . . .

Mehi a. p. u. anulomayata tæbu tænhī patiloma kota
tabanu: —

Okāsa antogabbha Buddhānussati anuloma . . .

Mese ārādhana kalhi tejo dhātuwe a. p. u. m. b. balā
nāsikāgrayen ganamin wan tana pute hasse anuloma kota
tabanu. —

Okāsa . . . antogabbha Buddhānussati patiloma

Mehi ema a. p. u. anulomayata tæbu tænhī patiloma
kota tabanu —

Okāsa . . . antogabbha upacāra samādhi anuloma

Mese ārādhana kota pathawī dhātuwe a. p. u. m. b. b.
nāsikāgrayen ganamin dakunu tana pute hasse anuloma kota
tabanu. —

Okāsa . . . antogabbha upacāra samādhi patiloma

Melu ema dhātuwe a. p. u. m. b. anulomayata baelu
tænhi patiloma kota tabanu — Meyin matteh de tana
pufo tabana lada kammasthanawalata aradhanā karana
widhi bala anuloma patiloma kata yutu

antogabbha kayasukha cittasukha anuloma

Buddhanussati anuloma

upacara samādhi anuloma

upacara samādhi patiloma

Buddhanussati patiloma

[Ghī] cittasukha kayasukha patiloma .

Piasade waha wū ratnakara yakahata gat mutu ruwan
bandawū kayasukha cittasukha Buddhanussati upacāra
samādhi yana kammasthanawala hata gat śama a. p. u.
namæti mutu ruwan bala bala de tana mandale tabana
widhi kriya data yutu

Kayavasivattam nitthitam

Kayasukha cittasukhayata anatunu kota pūrwwa krat-
yaya no w. w. p. Sugata Tathagata wara dhamma cakra
ati trai lokadhipati asaranasarana sanagata wajra pañ-
jara karuna midhana lokasawanwū Bhagawat arhat apa
sammāsambuddu rajanan wahanse adikota æti anantapar-
janta Bhī . . . sarwanata nana nænati guna ruwan
sūda ganta mula karawwa pratyaksa kota dutu heyin
pūrwwa bhagawehi mē anapāna samādhi pratyaksa kota
duta heyin me samādhiya śantadi śantaguna elawameyayi
kriya Bhagawat hu wisin anek' akarayen warmā kota mula
kammasthanayayi kriya garu tænh taba wadala heyin
sasara bhaya lesin dat yogāvacarayan wisin sneha æti wa
bhāwita kota wisēdligamaw ita utsaha kata yutu.

Okāsa. Aham . . . pe (4) . . . patikaromi.

Aham jacami uggaha-nimittañ ca patibhāga-nimittañ
upacara-vidhim appana-samādhi-vidhim antogabbha ana-
pana sati. Nava-lokuttara-dhamma . . . pe (1, 5) . . . nib-
banapaccayo hotu.

Nisīdati . . pe (5) . . parikarmmam pathamam dutiyam tatiyam catuttham pañcamam.

Mese tiksana ānāyān manaskāraya āswāsa prāswāsayā hā samanga menēhi kaiaññāhata uggaha pratibhāga nimitta dwaya upadī, Ehi laksana ke-bandu dayat uggaha nimitte kisuṇu dos rāla nāgi nāgi pena bubulu muṇu diyek wī nam e banduwa ma wētahe pena pahara ādī kisuṇu dos peneyi nohot salā wētup demin āmbara min sēla min nāgena dum salāwak men da ahas-hi sudu walakulak men da uggaha nimit peneyi Pratibhāga nimittaya ahas tubu mini tal wētak men da. minmaya kētapatak men da, walāturen nikmuṇu sanda mandalak men da, megga mukha-yehi balā kā waku men da uggaha nimit palāgana nikmuṇak hu men uggaha nimittata wadī kisuṇu dos nētiwa siyak guna dahasak gunāyān piṇṇasūduwa bhawāṅgaya sindagana mano dwāraya āwarijanā kota ākāsa dhātuwa pahala we. Ehi appanāwa nam suwapahas eṭi himbul puluṇ kappāsika puluṇ men idda mal dāsamān mal sudu neluṇ mal me ādī subhā² warnna ho peneyi, parikarmmaya māyūra piṇṇayakata bandu monaṇa piḷ rāsak se peneyi, upacāraya anduṇ wan pēha bandu kalu kuruweniyāge warnnayata bandu kāla warnna ho peneyi Me appanā parikarmma upacāra manā kota bala balā nū-sikāgiyān ganuṇin hrādāye tabhā nēwata nūbhūye tabanu. Itā ikkhiṭṭi wa nūsā pute tēbhīya yutu. Meyin mattehī pūrwā kratayā n. w. w. p. —

Okāsa. Aham . . patikaromi.

Aham vācāmi . . antogabbha ānāpānasatī Nava lokut-tara dhamma . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikammam pathamam dutiyam tatiyam catuttham pañcamam

Mese bhāwanāwēhi yedena yogāvacara bhikkhuṇ wisin prajñā nēmatī sūriyā rāsmiyān kāmācchandaḍi moha nēmatī ghaññādhakāraya widdhamsanāya keṇin āswāsa prāswāsa hā samaga menēhi kara kara bhāwanā kala kalu mano dwāraya āwarijanā kota ākāsa dhātuwa pahala

² So MS.

pūrwwa dīgata kiyana lada wiḍḍi kiyāyen anuloma pati-
loma kota nāwata, mattehī Meru Mandārādī paiwatayan
no balana heyin cātū mahārājikādī sa-diṇṇa-lokaya da
solos bamba talaya da balā ajatākāsa¹ bāliya yukteya,
hetthā bhāgayen de laksa satalis dahasak ghanaya æti
pas palowaya sūa laksa asu dahasak ghanaya æti jala
polowaya nawa laksa śata dahasak ghanaya æti wā polowa
dakwā bāliya yukteya. Mehi kiyana lada dasa disāwa
ma yogīvacarayaṇ wiṣṇu citta viññāyāyen anuloma pati-
lōmayen balā nāsā putaye tēbiya yutu

Pathavi anto āpo uddham² tejo hetthā vāyo bahī ākāsa
majjhe

yanādi kīamayen dhyāna pahe appanā parikarmma
keseda³ Pathamajjhāne appanāwa khajjopama ākāraya,
parikarmma upacāra pañca pītiye ākāraya⁴ Dutiyajjhāne
appanāwa candra mandala ākāraya, parikarmma upacāra
pañca pītiye ākāraya. Tatiyajjhāne appanāwa Osadhi⁵
tārakāwakata bandu warnnaya, parikarmma upacāra pañca
pītiye ākāraya. Catutthajjhāne appanāwa sūryya mandala
ākāraya, parikarmma upacāra pañca pītiye ākāraya.
Pañcamajjhāne appanāwa idda mal ādi subha warnna,
parikarmma upacāra pañca pītiye ākāraya.

Me dhyāna paha ānāpāna sati nāmati sitummi iuwana
prawesan karana yogīhu wiṣṇu nāsāpute tabā anuloma
paṭilomata palamu kota ma pūrwwa kratyaya n. w. w. p —

Okāsa. Aham [ghe] . . . pe (4) . . . patikaromī, ki tēnata,

Okāsa, (ter). Aham pathamajjhanam samādayitvā anto-
gabbha ānāpānasati anuloma-vasena rakkhissāmi. Acien'
eva kīlena bhesajjam bhūñjitvā nitthite tasmā utthitassa
me dhamma saññā pātura hotu.

Nisīdati . . . pe (7) . . . parikammam pathamam dutiyam
tatiyam catuttham pañcamam chatthamam sattamam na-
vamam dasamam⁴.

Me gamanāwen pahen yatat dasayen mattehī no gēna
āswāsa prāswāsa hā samaga ganānuwa hata mano dwāraya

¹ MS. āpodan

² See above p. 5.

³ MS. Osadhi.

⁴ Scil. disam.

āvarjānā kota dhamma sañña pahala we, manā kota mla
pandam laksana dhamma sañña balā yata kiyama lada
pathawī 'anto' yamādi kramayen anuloma patiloma karānu

Okāsa Aham pathamajjhanam pe sati patiloma
. pe . patura hotu.

. dutiyajjhanam anuloma

dutiyajjhanam patiloma

tatijajjhanam . . . anuloma

tatijajjhanam . patiloma

catutthajjhanam anuloma

catutthajjhanam patiloma

. pañcamajjhanam . anuloma

. pañcamajjhanam . patiloma .

pathamajjhanam . anuloma

dutiyajjhanam anuloma

tatijajjhanam . anuloma

catutthajjhanam [gha] anuloma

pañcamajjhanam anuloma

. pañcamajjhanam patiloma

[and so on, reverse order] to

. . . pathamajjhanam . anuloma .

Sasara bhaya lesin dutu nuwanattān wisin me ānāpāna
sati nāmati dkarimānān nāveli kinu da appana parikarmanā
upacāra nāmati gūna ruwan leha śāntatīśānta wisosaya
pimisa no pamāwa utsāha karānneya.

Ānāpāna sati.

Ānāpāna satiyata anaturu kota dasa kasinayehi¹ yedenu
kāmatīyawun wisin pūrwwa kīatīyā no waradawā wēnda
puḍā dasa kasinaya keron pathawī kasineta arāḍḍhanā karānu.

Okāsa Aham . . . pe (4) . . patikaroma.

Aham yācāmi . . pe (4) . . antogabbha-dasa-kasinesu
pathawī-kasman.² Nava lokuttara-dhammā . . pe (4) . .
mabbāna paccayo hotu

¹ So MS.

Mese aradhanā kota bhāwana kala kalli āpo dhātuwa
balā mana kota dutiyajjhanayata angalakm matteleh anu-
loma kota tabanu

Okāsa . pe . patiloma . pe . .

Mehi eṇa apo dhātuwa anulomayata¹ baelu tenlu pati-
loma kota tabanu

Okāsa Aham catutthajjhanam samadāyitvā antogabbha
pathavi-kasmam anuloma . pe . .

Mese aradhana kalli wayo dhātuwa m. k balā tati-
yajjhanayata angalakm matle anuloma kota tabanu.

Okāsa . pathavi-kasmam patiloma .

Mehi eṇa wāyo dhātuwa manā kota anulomayata baelu
. . pe . . tabanu

Okāsa. Aham pañcamajjhanam pathavi-kasmam .

Mese aradhanā kara akasa [Ghan] dhātuwe a. p m. k.
b catutthajjhanayata da hradayata atare angala piṇṇāne
anuloma kota tabanu.

Okāsa. Aham pañcamajjhanam samadāyitvā antogabbha
pathavi-kasmam patiloma . .

Mehi eṇa akasa dhātuwa mana k. b anulomayata baelu
tenlu tabanu

Meym matteleh aradhana karana wiḍḍi kriya balā tabana
lada sṭhanawala anuloma patiloma kata yutu

Okāsa. Aham pūthamajjhanam anuloma . . . pe . .
patuwa hotu

. pathawī dhātuwa² . . .

Okāsa. Aham dutiyajjhanam anuloma

. . tejo dhātuwa

Okāsa. Aham tatiyajjhanam anuloma

. . āpo dhātuwa

Okāsa. Aham catutthajjhanam anuloma .

. . . wāyo dhātuwa .

Okāsa Aham pañcamajjhanam anuloma .

. . . ākasa dhātuwa . .

Okāsa. Aham pañcamajjhanam . . . patiloma . .

¹ MS. anukota corrected to anuloma kota.

² So MS. No doubt we have to supply as on pp. 46, 47.

ākāsa dhātuwa .
[and so on in reverse order down to .
pathavi dhātuwa]

Me pathamajjhānaya ādi kota dhyāna paha nābhīya
matte ho nohot wata ho me de ākāyāyē bhāwanāwē
yedenā pāṭhaṇaṇa. hūc kāmāti lesakata tabā pathawī kasī-
naya catu wāre anuloma patiloma wiḍhi kiyana ladāyī
data yutu

Pathawī kasīnam.

Pathawī kasīneta anaturu kota pūrwwa k n. w. w p.
āpo kasīneta ārādhanā kata yutu.

Okāsa . pe (46) [ghām] antogabbha āpo-kasīnam
paṇṇakammam āpo-kasīnam (his)

Mese bhāwanā kala kalhi yata kiyana lada u p n. dwaya
upadi uggaha munit pe (46) uggaha patibhaga
munitata wadā kīṣunu dos natīwa sīyak kota āpo dhā-
tuwa pahala we Ehi a p u n kota bala balā nāsikā-
grāyē gānīmīn hādāye tabā nēwata nābhīye tabanu

Īta ikkītiwa pathawī kasīneta kiyana lada wiḍhiyēn anu-
loma patiloma karanu.

Āpo-kasīnam.

Āpo kasīnayata anaturu kota pūrwwa k n. w. w. p
tejo kasīnayata ārādhanā karanu.

Okāsa . . . tejo-kasīnam . . .

Mese bhāwanā . . . lada kīṣāyēn uggaha pati-
bhāga . . . tejo dhātuwa pahala we Ehi . . . tabanu.

Īta ikkītiwa . . . lada kīṣāyēn anuloma patiloma kota
nimawā —

Tejo-kasīnam.

Tejo . wāyo kasinayata
Okasa . wāyo-kasinam [*as for the last*] [ghah]

Wayo-kasinam

Pūrwā k. u. w. w. p. catur widha bhūta kasinawāta
ekawāta aradhana karanu

Okasa. Aham . pe . . patikaromi, ki tanata, —

Okasa [*ter*] Aham pathamagghanam dutiyagghanam tati-
yagghanam catutthagghanam pancamagghanam samadayitvā
antogabbha pathavi-kasinam apo-kasinam tejo-kasinam
vayo-kasināna anuloma . . . patura hotu

Nisidati . pe . . pathavi-kasinam [*bis*]

Mese bhawana kōta catubbidha bhūta kasinawāta sama
a. p. u. wisesaven pahala kara bala balā nasikāgrāyen
ganinnā nabhiya mēda anuloma kōta taba nēwata pañ-
camagghanaye app. p. u. m. k. b. b. anuloma patilomayata
kiyana lada tenhi anuloma kōta tabhiya yutu

Bhuta-kasinam nittitām

Caturwidha bhūta kasinawāta anāturu kōta chab-
bidha wu wanna kasma aturen pūrwā k. u. w. w. p.
mā kasinayata aradhana karanu.

Okasa. Aham . pe . . patikaromi.

Aham yacami . pe . . antogabbha dasa kasimakamata-
hanesu * mā-kasinam.

Nava lokuttara dhamma . pe . . paccayo hotu.

Nisidati . pe . . mā-kasinam [*bis*].

Mese bhawana kala kalu uggaha patibhaga nimitta
dvaya peneyi. E uggaha nimitt palāgena nikunnak hu
seyin siyak dahasak gunāyen pīrisuduwa bhawangava sin-
dagena mano dwāraya āwarijanā kōta pathawī dhātuwa
upadī; chi a. p. u. m. k. b. b. madaye taba nēwata nā-

*This Sinhalese form is used so regularly in the Ms.
that it has not been corrected into the Pali form.*

bhiye tabanu. Ita ikbītiwa¹ yata kiyana lada pathawī kasine widhi kiyāyen anuloma patiloma kota nimawā —

Nīla kasinam.

Nīla kasinayata anaturu kota p. k. n. w. w p. pīta kasinayata ār. karanu.

Okāsa . . . kanesu pīta-kasinam Nava pe . .

Nisidati pe . . . pīta-kasinam [bis].

Mese . . dwayata wadā bhawāngaya [Nga] āpo
dhātuwa pahala we E a p. pe tabanu Īta
. . . nimawā —

Pīta kasinam.

Pīta kasinayata lohita kasinayata Okāsa lohita-kasinam. Nava . pe lohita-kasinam [bis].

Mese . . dwaya upadī, e uggaha nimittata wadā siyak guna dāhasak gunayen piisuduwa kota tejo dhātuwa pahala we. Ehi . . tabanu. Īta pathawī kasine kiyana lada kramayen anuloma patiloma karanu.

Lohita-kasinam

Lohita kasinayata .

. . . kanesu odāta-kasinam . . &c .

Mese manas kārāya pawatwā bālu kalhi yata kiyana lada kramayen uggaha patibhāga nimitt dwaya peni ākāsa dhātuwa pahala we. Ehi . . . pe . . . tabanu. Īta . . . pathawī kasine kramayen odāta kasinaya anuloma patiloma kota nimawa. —

Odāta-kasinam.

Odāta kasinayata . . . pe . . . ākāsa kasinam [bis]

Mese mehi kara bālu kalhi yata kiyana lada kramayen uggaha patibhāga nimitt [Ngā] dwaya ipada mano dwārāya āwarjanā kota ākāsa dhātuwa pahala we. Ehi . . . tabanu. Ita ikbītiwa yata kiyana lada pathawī kasine

¹ MS. ikbīti kota.

Dasa kasmavata anaturu kota dasa widha wū awiññā-
naka asubhayan lærehi wāṭayen piṇunu kamburu samak
men maṇaṇi matuyehi [Ngi] kīamak kīamayen nængi
nængi indamunu bæwin uddhumātaka nam me asubhaya
bhāwanāwe yedena wun wisin tamange ho anunge ho
• pañca skandha dhammayata me bandu ādinava anatttha
• wanneyya sitā piṇuwa kr. n w. w p e uddhumātaka
• asubhayata ādhanā karanu

Okāsa Aham . pe . patikaromi.

• Aham yācāmi antogabbha dasa-asubha-kamataha-
nesu² uddhumātakam

Nava lokuttara-dhammam . pe nibbāṇa paccayo
hotu

Nisīdati pe . uddhumātakam [his]

Mese tiksaṇa prajñāwen yedi bhāwanā kala kalhi yata
kiyana lada kīamayen uggaha patibhāga nimitt dāva
pency. E uggaha nimitt palāgana nikāṇṇak hu men mano
dwāṇaya āwajjānā kota tejo dhātuwa pahala we Ehi a.
p u mk. b b hādāye tabā naṇwata nābhūye tabanu Itā
ikhiṭṭiwa pathawī kasine kiyana lada kīamayen me uddhu-
mātaka asubhaya anuloma patiloma kota nimawā —

Uddhumātakam

Uddhumātaka asubhayata anaturu kota winilam winila-
yayi sudu ran ādi wisin mīśra warnna ætte kiyaṇu læbe
nolhot piṇuwa warnnayen perahi warnna ætte kiyaṇu læbe.
Māmsaya us tænhī ratta warnna æti pūyā læswa ṣiti
tænhī sweta warnna æti we boho sema nila warnna æti
nila thāne nil tænhī nil patak peṭawiyā wæni wū mala
siru rata namakī Atita anāgata waittamāna kīla trayehi
hata gannū pañca skandhaya me bandu vikārayata pæ-
minu næsenneyayi salakā kala kīrī eyin mīdena piṇisa
piṇuwa ki n. w w p. winilaka asubhayata ādhanā
karanu

² So MS.

Okasa. Aham patikaromi
 Aham yacami . . . antogabbha dasa asubha-kamatahane-
 nesu vimlakam.

Nava lokuttara-dhamma . . . pe . . . paccayo hotu
 Nisidati . . . [Ngi] vimlakam [bis].

Mese tiksana nanayen nwan amunnu kota bhawanā
 kala kalhi uggaha pratibhaga nimit dwaya ipada mano
 dwāyaya āwajjanā kota pathawi dhātuwa pahalawe. Ehi
 a. p. u. mk. b. b. . . . tabanu. Ita . . . me wmlaka
 mmawā —

V i n i l a k a m.

Vimlaka asubhayata anaturu kota samaya bun tēnha
 wāhennawu piya atte wipubbakam wipubbakam nam we
 P. k. n. w. w. p. wipubbaka asubhayata āradhana karamu.

Okasa. Aham . . . pe . . . patikaromi
 Aham yacami . . . kamatahane- nesu wipubbakam Nava .
 . . . paccayo hotu Nisidati . . . pe . . . wipubbakam [bis].

Mese tiksana nanayen bhāwanā karamahata uggaha p.
 n. d. ipada apo dhātuwa pahala we. Ehi a. p. u. mk.
 b. b. . . . tabanu. Ita ikbitiwa yaṭa kiyana lada pathawi
 kame pawati widhi kiyayen me wipubbaka asubhaya
 anuloma patiloma kota mmawa. —

V i p u b b a k a m.

Śariraya dekak kota kapinen wicchuddayayi kiyanu lahe
 P. k. n. w. w. p. me wicchudda asubhayata āradhana kata
 yutu.

Okasa. Aham . . . patikaromi . . .
 Aham yacami . . . pe . . . kamatahane- nesu wicchuddakam.
 Nava paccayo hotu.
 Nisidati . . . wicchiddakam [bis].

Mese tiksana prajñawen wisesidhugama piṇisa bhawana
 kala kalhi yaṭa kiyana lada kramayen uggaha p. n. d. i.
 m. d. a. k. wayo dhātuwa pahala we. Ehi . . . tabanu.

Īta ikbītiṭṭa yata kiyana lada pathawī kasine widhi kīyāyen
wicchiddaka asubhaya anuloma patiloma kota nimawā —

[Ngu] Vicchiddakam.

Wicchiddaka asubhayata anaturu kota mædin dekkak
kota kæpu śarīraya sona sigālādīhi balu kænahil ādin
wisin e tæna boho kota kana ladde wikkhāyika nam we. Pañca skhandha dhammayanta me bandu
māṇsa wanneyayi sītā kalakiri skhandha dhammayangen
mūdena pīṇsa p. kr. n. w. w. p. e wikkhāyika asubhayata
ārādhana kara bhāwanā kata yutu.

Okāsa. Aham . . . patikaromi .

Aham yācāmi kamatahanesu wikkhāyikam.

Nava hotu.

Nisīdati pe wikkhāyikam [bis]

Mese tiksana prajñāwen nīrwānābhūmukhawa ese bhā-
wanā kāmānūhata yata kiyana lada kramayen uggaha
patibhāga mūṇit dwaya upadī. E uggaha mūṇit palāgana
mūṇinunak hu men mano dwāyaya āwarijanā kota ākāsa
dhātuwa pahala we. Ehi tabanu Īta . . .
pe (55) . . . me wikkhāyika asubhaya . . . ni-
mawā. —

Vikkhāyikam.

Wikkhāyika asubhayata anaturu kota aneka prakārayen
balu kænahil ādin wisin kæya siru ruwen wen wa e e
tænha wisirena ladde wikkhittakam wikkhittaka nam we.
Pūrwa kī. n. w. w. p. wikkhittaka asubhayata ārādhana
karanu.

Okāso. Aham . . . patikaromi.

Aham yācāmi . kamatahanesu wikkhittakam.

Nava . . . wikkhittakam [bis].

Mese tiksana prajñāwen nīrwāna rasayehi sīta elaba²
sītuwā bhāwanā kala kalhi mano dwāyaya āwarijanā kota

² So MS.

pathawī dhātuwa pahala we Ehi a tabanu
Ita ikhitiwa pathawī kasmehi kiyama lada kramayen wikkhittaka asubhaya anuloma pataloma kota umawa

Vikkhittakam

Wikkhittaka asubhayata amatuu kota anga pangayen
kapa wen karama lada sutta hata wikkhittakam hata wikkhittaka namayi data yutu Pūrwa kī n w w p e
hata wikkhittaka subhayat. aradhana kata yutu.

Okasa. Aham [Nga] kamatahanesu hata-vikkhittakam Nava . hata-vikkhittakam [bis].

Mese tiksana prajñāwen mwan aramunu kota bhāwana
kala kalhi uggaha patibhāga mmit dwaya hā bhawangaya
smdagana mano dwaraya awajjana kota wayo dhātuwa
pahala we Ehi a p u. mk b b . tabanu Ita ikhiti-
wa y k. l p kasmehi k l kramayen anuloma p k umawa

Kata-vikkhittakam.

Lohitam o tana kēpu siruren wāgirenawu le lohita
lohita asubhayayi data yutu.

Pūrwa kī. n. w w. p. me lohita aradhana
kata yutu

Okasa. Aham patikaromi. Aham kamatahanesu lohita. Nava . lohita [bis]

Mese menchi kara baelu kalhi uggaha p u dw peneyi.
E uggaha mmitata wada mano dwaraya a. k tejo dha-
tuwa p. w. Ehi a. p. u. mk. b b nasikagrayen ganum
hr t. nē. nābhiye tabanu. Ita ikhitiwa p. k. k. l. kī. lohita
taka asubhaya a p. k. umawa

Lohitakam.

Pulawe panuwan nava dwajayen ka wāgirena ladde pu-
lawaka asubhayayi data yutu. Iskhandha dhammayo me
bandu adinawayita pemma wmasa wanneyayi kalakiri

eyin mīdēpa pīnisa p kr. n w w p pulawaka asubhayata
ārādhanā kata yutu

Okāsa . patikaromi. Aham . . kamata-
hanesu pulavakam¹ Nava pulavakam [his]

Mese bhāwanā kala kalli uggaha piatibhāga u dw
upadi uggaha nimt pulāgana nikmunak men eyata [Ngr]
wadā mano dwāraya ā k. āpo dhātuwa p. w Ehi a. p.
tabanu Īta ikhitiwa yata kiyana lada p kasi-
neli k. l da kramayen pulawaka asubhaya a p. k ni-
mawā

Pulavakam.

Pulawaka asubhayata anaturu kota atthikam æta pilikul
karana heym atthika asubhayaya data yutu.

P kr. n. w. w p me atthika asubhayata ārādhanā
karanu

Okāsa. Aham kamatahanesu atthikam.
Nava . atthikam [his]

Mese pilikul wasayen bhāwanā kala kalli u. p u dw.
upadi, e u n. p u lu seym uggaha nimittata wadāsiyak
dahasak gunayen piisuduwa bhawāngaya smdagana m
dw. ā. k. ākāsa dhātuwa p. w. Ehi ap . . tabanu Īta
ik. y. k. l p. k k l. kramayen me atthika asubhaya a p
kota nimawā

Atthikam

Atthika asubhayata anaturu kota p kr. n w. w. p. me
dasa asubhayata ekawata ārādhanā karanu

Okāsa. Aham . patikaromi,
kī tēnata,

Okāsa Aham pathamajjhānam samāpajjitvā antogabbha
kamatahanesu uddhumātakam vinīlakam vipubbakam vic-
chiddakam vikkhāyikam² vikkhittakam hata-vikkhittakam
lohītakam pulavakam atthikam anuloma vasena rakkhissāmi

¹ MS pulakam

² So MS.

Aenen' eva kalena bhesajjam bhūṇitva nittihite tasā
uttitassa me dhammasāna patura hotu. Nisidati
pe . . . uddhumatakam uddhumatakam

Mese tiksana prajñāwen niwanabhūmukha wa bhawana
kala kalhi uggaha patibhaga n. dw. upadi. uggaha ni-
mittaya udun baha tubu mata kiri bata humu sum wæti-
yak bandu wa calawa wæfahē, patibhaga nimitaya e
akarayen sanhum we niscala we, yana meym uggaha nimit
patibhaga nimit-huge wenas nam niscala bawa hā prati-
bhaga nimit-hu dum wæti wana bawāyāy kiyati E uggaha
nimit palāgana [Ng] mkmunā men uggaha nimitata wadā
siyak dahasak gunayen piisuduwa bhawāyāy sindagena
n dw ā k. dasa asubha kamma sthanawala dhātu pahala
we Ehi a p u m k piliwel m b h. niscala wæti gami-
min nābhya mæda anuloma kota tabanu Pañca dhyānaye
dhātu bala bala anuloma patiloma yata kiyana lada tænhu
mana kota tæbnya yutu Dasa asubhavehi widhi kriya
samkseparakam kiyana ladævi data yutu

Asubha-kammattthanam.

Dasa asubhayata anaturu kota daham dakna Budu rajahu
wisin kāya gata satiyehi aneka nayin tri laksanaya prakasa
kota desana lada dwattimsakara kammasthana keren
pūrwa kr. n w. tri widha ratnaya wænda puda kesā
yana kamatahanata aradhanā karanu.

Okasa. Aham . . . patikaromi. Aham jaccāmi . . .
(4) . . . antogabbha kaya gatanussati kesa.

Nava-lokuttara-dhamma . . . pe . . . nibbāna paccayo
hotu.

Nisidati . . . pe . . . parikammam kesā kesa.

Mese tiksana prajñāwen nirwana rasayehi sita elba
pilituwā ema niwan ma aramunu kota bhawanā kala kalhi
uggaha patibhaga nimit dwaya upadi e uggaha nimit pa-
lagana nikmunak hu men eyafā wadā siyak dahasak gun-
ayen piisuduwa bhawāyāy sindagana mano dwataya
awarjjana kota pathawi dhātuwa pahala we. Ehi a. p. u.

mk. h. b. . . tabanu. Īta . kramayen kesā yana
kamatahana anuloma patiloma kota nimawā —

Kesū

Kesū yana kunapayata anatuwa kota p kr. n. w. w. p.
lomā yana kamatahanata āiūdhanā karanu.

Okāsa patikaromi. Aham yācāmi . pe (4) .
antogabbha kāyagatārussati lomā. Nava . pe hotu.
Nisīdati . pe (5) . parikammam lomā lomā.

Mese nirwānābhīmukhawa bhāwanā kala kalhi uggaha
patibhāga nimit dwaya ipada tejo dhātuwa pahala we.
Ehi appanā parikarma upacāya manā kota bala balā nā-
sikāgrayen ganimin hiadaye tabā nāwata nābhiye tabanu
Īta ikkītiwa yata prakāsa wū pathawī kasine wīdhi kī-
yāyen lomā yana kamatahana anuloma patiloma kota ni-
mawā. —

Lomā.

Same (with āpo dhātuwa) for section on

Nakhā.

Same (with wāyo dhātuwa) for section on

Dantā.

Same (with ākāsa dhātuwa) for section on

Taco.

Same (with pathawī dhātuwa) for section on

Mamsam

Same (with tejo dhātuwa) for section on

Nahāru.

Same (with āpo dhātuwa) for section on

Atthi

Same (with wayo dhātuwa) [Nge] for section on

Atthiminja

Same (with apo dhātuwa) for section on

Vakkam.

Same (with pathawī dhātuwa) for section on

Hadayam.

Same (with tejo dhātuwa) [Ngar] for section on

Yakanaam.

Same (with apo dhātuwa) for section on

Kilomakam

Same (with wayo dhātuwa) for section on

Pihakam.

Same (with ākasa dhātuwa) [Ngo] for section on

Papphasam.

Same (with pathawī dhātuwa) for section on

Antam.

Same (with tejo dhātuwa) for section on

Antagunam.

Same (with āpo dhātuwa) for section on

Udaṇṇyam

Same (with wāyo dhātuwa) for section on

Karisaṃ

Same (with ākāsa dhātuwa) for section on

Matthakeṇ.

Same (with ākāsa dhātuwa) [Ngām] for section on

Matthalungam

Kāya gatī satiyehi de wadārun wū dhātu dwayen prakāsawū wissak pamana pathawī dhātuwe kunapa kotthāsayaṇta anaturu kota mattehi āpo dhātuwe dāwāsaṇṇaṃ pamana prakāsa wannāwū kunapa kotthāsayaṇ kerehi pūrwā kratyaya n. w. w. p pīttam yana kamatahanata ārādhanā kaṇana.

Okāsa. Aham patipatti pūjāya ovādam sabbaññu Gotamassa patikaromi. Aham jācāmi . . antogabbha kāyagatānussati pīttam. Nava lokuttara-dhammā . . pe . nibbāna-paccayo hotu.

Nisīdati . pe . parikkammam pīttam pīttam.

Mese tikṣana prapñāwen bhāvanā kala kalhi uggaha patibhāga nimit dwaya hā bhāvanā . sindagana mano dvārāya āwarjjanā kota pathawī dhātuwa puhala we. Ehi . pe (49) . . b nāsikāgiyen ganimī . . tabanu. Īta ikkhiwa pathawī kasinayehi kiyana lada prakārayen pīttam yana kamatahana anuloma patiloma kota nimawā

Pīttam.

Pittam yana k. ca, avat . anaturu kota p. kr. n. w. w. p.
semham yana kunapayata āradhanā karanu.

Okasa ' Aham . . pe . . patikaromū Aham yacānu
pe . . parikammam semham semham

Mese tiksana prajñawen menchi kota bhāwanā kala
kalhi . . pe (61) wayo dhātuwa pahala we. Ehi
tabanu Ita pe mmawa

S e m h a m.

Semham yana pe . . pubbo yana . . karanu.

Okāsa ' . pe parikammam pubbo pubbo.

Mese bhāwanā kala kalhi pe kota āpo dhātu-
wa pahala we. Ehi pe tabanu. Ita pe . .
mmawa

Pubbo.

Same (with tejo dhātuwa) for section on
Lohita.

Same (with wayo dhātuwa) for section on

Sedo

Same (with akasa dhātuwa) [ca] for section on

Medo.

Same (with paṭhawī dhātuwa) for section on

A s s u.

Same (with wayo dhātuwa) for section on

V a s s u.

Same (with tejo dhātuwa) [ca] for section on

Khelo.

Same (with tejo¹ dhātuwa) for section on

Singātikā

Similar (with wāyo dhātuwa) section for

Lasikā.

Similar (with ākāsa dhātuwa) [Ci] section for

Muttam

Kāya gatā satiyehi dakwana lada¹ dwattimsākāra kamma
sthānayanta p. k n w w p ekawata āādhana kāraṇu

Okāsa . pe patikaromī, ki tenata —

Okāsa Aham pathamajjhānam samāpajjitvā antogabbha
kesā lomā nakhā dantā taco mamsam
nālāru attlu attlumiṇṇā vakkam hadayaṇa yakanam kilo-
makam piḥakam papphāsam antam antagunam udariyam
karissam mattake mattalungam pittam semham pubbo lohitaṇu
sedo modo assu vasā khelo singātikā lasikā muttam anuloma-
vasena rakksuṇāmi. Acenē¹ eva kālena bhessajjam bhun-
jitvā nittlute tasmā utthita²ssa me dhammasaṇṇā pātua
hotu. Nisīdati pe (7) . parikammaṇu kesā kesā.

Mese tiḥsana āānayen pariksā kara bhāwanā kota
dwattimsākāra kamma sthānawala piḥwelū sāma appanā
parikamma upacāra manā kota pahala kara bala balā
nāsikāgrayen ganimū nālhiye anuloma kota tabā nāwata
dhyānawala dhātu manā kota bala balā tabanū Me kāya
gatā satiyehi dwattimsākāra kamma bhāwanā no pamā-
wa nuwanettan wāsin [ci] bhāwanā kota wisesādhugamaya
pmisa hama welchū mā aḥi wāsava kaanneyi

Kāya-gatā-sati.

Kāya-gatā-satīyata anaturu kota dasa wādāriṇu wū
anussatī kamatahanuṇ kerehi Buddhānussatī Buduṇ ara-
munu kota upan anussatī tomo Buddhānussatī nam we

¹ The scribe has apparently corrected this into satīye
dakna da.

P k n w w p. Buddhanussati kamatahanata aradhana karam.

Okasa. Aham . . . pe (4) . . . patikarom

Aham yacamu . . . pe (4) . . . antogabbha Buddhanussatim

Nava lokuttara-dhamma . . . pe . . . nibbana-paccayo hotu.

Nisidati . . . pe (5) . . . Parikammam 'Buddhanussati' [bis]

Mese nawa arahad Budu guna aramumu kota bhawana kala kalhi bhawangaya sadagani mano dwataya awarjjana kala pathawi dhātuwa pahala we. Ehi a p u. mk. b. l. nasikagrayen ganmin hiradaye laba nagwata nabhiye tabam. Itā ikhiwa pathawī ka-haveti kiyana lada prakarayen Buddhanussati kamatahana anidoma patiloma kota mmawa. —

Buddhanussmitiyehi yedi wasana acāra kula putrayahata hema wechi ma Budu gunayan sihi wātena hāwin . . . ' . . . ' Buddham dāknak-hata men hiri otap deka elamba sihiyi. Eheyin me bhawanawen matuyehi pihita kota satvayan pratiwedha no karanneye sugatiya ma sam-paiyana kota aette we' sugati gāna we. Ese heyin mmawettan wisin me Buddhanussmrti bhawanawa wada no pamaawa wisesadhuḡa. nīwata utsaha karanneyi

Buddhanussati

Buddhanussmrti kamatahanata anaturu kota p k. n w. w p. Dhammanussati kamatahanata aradhana karam.

Okasa. Aham antogabbha Dhammanussati parikammam Dhammānussati

[bis].

Mese tiksana nanayen dharmānussmrtā bhawana kala . . . pe (61) . . . tejo dhātuwa pahala we. Ehi . . . pe (62)

. . . mmawā. —

Dhammānussati.

Same (with āpo dhātuwa) . [cu] for section on

Sanghānussati

Same (with wāyo dhātuwa) for section on

Silānussati.

Same (with ākāsa dhātuwa) for section on

Cāgānussati.

Same for section on

Upasamānussati

[Here read] ‘parīkammanu nirodho nirodho
Mese tiksana piyāḥāwen nirvāna iasaya [Cū] aiamunu
kota . &c ., also ‘pathawī dhātuwa’.

Same for section on

Devatānussati.

With . . ‘parīkammam saddā saddā’.
‘Mese tiksana nuwanin salakā bhūwanā kala kalhī’ . . ,
also . ‘tejo dhātuwa’.

Same for section on

Maranānussati

With . . ‘parīkammam maiaṃ maram’ (sic).
Mese tiksana nuwanin maranānūsumrī bhūwanā’ &c . . ;
also ‘āpo dhātuwa’.

Same for section on

Ekasaññanussati. [cr]

Reading . 'parikkammam patikulam patikulam Mese tiksana nuwamm āharaya pihikuleya salaka bhawana &c'
also 'patikulam . . .'

Same for section on

Ekadhātuvatanussati.

Reading 'parikkammam ekadhātu'. Mese bhāwana
kala kalli . . . akasa dhātuwa' .

Melu kiyana lada dasanussatīyata p. ki. n. w. w. p. eka-
wata aradhamu.

Okasa . . . patikaromi,
ki tanata

Okasa, okasa Aham pathamajjhanam samapajjiva
utogabbha

Buddhanussati Upasamanussati

Dhammanussati Devatanussati

Sanghanussati Marananussati

Sīlanussati Ekasānanussati

Cāganussati Ekadhātuvatanussati

anuloma vasena rakkhissam Aciron' eva kalena bhesaj-
jam bhūjīva mīlute tasma utthitassa me dhammasaññā
patura hotu. Nisidati . . pe (7) . . parikkammam Buddhanus-
sati [ms].

Mese tiksana nuwamin bhāwana kara dasanussatīyā
sama appanā p. u. mk. piliwelū b. b. nasikagrayen gani-
mm nābhīye anuloma kota tabanu, naewata dhyānawala
dhātu balā olu ma tēhīya yutu [Cr].

Dasānussati-kammaṭṭhānam.

MS. has once ekadhātuvatanussati.

Dasāṇuṣṣatīyāta anaturu kota catur widha arūpāvacara
keren p. kr. n. w p. āśādhana, āśādhana, āśādhana
kāṇu.

Okūsa. Aham " - - - ovadam sabaññu-Gota-
massā patikaromī.

Aham yācāmi uggaha-nimittañ ca patibhāga-nimittam
upacāra-widhū appanā-samādhi-widhū antogabbha arūpā-
vacaiṇesu ākāśāyañcāyatanam.

Nava lokuttara dhammā . pe (4, 5) . . nibbāna
 ' paccayo hotu.

Nisīdati . pe . parikammam ākāso anto ūkāsam anto.

Mese tiksana ñānāyen bhāwanā kala kalhi bhawāngaya
 sṃdagana mano dwāraya āwāṛjanā kota pathawī dhātuwa
 pahāla we. Ehi appanā paṭikāmma upacāra manā kota
 bala balā nāṭikāñāyen ganṃmū hradaye tabā nēwata
 nābhūye tabanu Īta ikṭiwa pathawī kasināyehi kīyana
 lada prakāñāyen ākāsañcāyatanaya anuloma patiloma
 kota nimawā —

Ākāśānāñcāyatanaṃ

Same for section on

Vīññānañcāyatanaṃ.

Reading ... 'parikammam ākāsam kiñci ākāsam kiñci';
also ... tejo dhātuva'.

Same for section on

Ākṛiṇcāṇṇāyatanaṃ.

Reading . 'parikammam n'atthi kiñci n'atthi kiñci',
also . . 'āpo dhātuwa'.

Same for section on

N'eva-saññā-nāsaññāyatanaṃ

Reading . 'parikkammam etam [OI] santam etam pa-
nitam', *also* . 'wayo dhātuwa'.

Meli dakwana lada catur widha arupāvacarayaḥ p. ki.
n. w ekawata arādhana karam

Okasa . . patikaromi,
ki tēnata,

Okasa [te] Aham pathamajjhānam samāpajjtvā¹ anto-
gabbha catuṣu arupavacesu akā vi āki n²ev. anuloma-
vasena iakkhissāmi.

Acireṇ³ eva kāleṇa bhesajjam bhūṇṇtvā uttāhite tasmiṁ
utthitassa me dhammasāññā pātura hotu.

Nisīdati . pe . parikkammam akāso anto ākāsam anto
[bis]

Mese tiksama nuwanm salaka bhāwanā kala kalhi bha-
wangaya sindaguna mano dwāraya awarjjanā kota catur
widha arupavacara kammasthanawala sama a. p. u. pa-
hala we, mana kota pihwelā bala bala nesikagrayen ga-
numi nābhīye mada anuloma kota taba nawata dhyana-
wala a. p. u. mana kota bala ehi taviya yutu.

Arupavacara-kammaṭṭhānam.

Same for section on
the four Brahmaviharas .

1) Metta bi. v. —

with . . 'parikkammam aham sukhi homi [bis]; *also* . .
'pūṭhawī dhātuwa',

2) Karuṇā br. v. —

with . . 'parikkammam aham pamañcāmi', *also* . . 'tejo
dhātuwa',

3) Mudutā br. v. —

with . . 'parikkammam aham gamā vigacchāmi' [bis]; *also* . .
'apo dhātuwa'.

4) Upekkhā bi. v. —

with . . 'parikkammam kammaṣsa kho homi [bis]; *also* .
'wayo dhātuwa'.

[Each of the four Brahmavihāras is then repeated with each of the five Jhānas, and with the 6 Saddaggaḥanas, and with Vīdatthi, Dhāta-samūha, Catu-Nāyā, Pañca-Nāyā, Hadāyā, Samādhi, Dhammatatthitikaṃ, & with Sīttakā-Danda-dīpam respectively inserted before 'samāpajjitvā'.

Then follows —]

[Chū] Catu brahmaviharanaya keren dasa dig wasana siyulu satwayā keelhi met paturuwā balana wiḍhi atuēn p. ki n. w. w. p. mettā brahmaviharanayata ārāḍhanā kara pūrwwa dig balā pratipatti pūjā kata yutu.

Okāsa. Aham . patikaromi. Aham yācāmi . . . anto-gabbha brahmavihāresu mettā-brahmavihāram.

Nava lokuttara-dhammā pe (4, 5) . hotu Nisīdati . pe . . . parikammam aham sukhī homi, aham sukhī homi.

Mese tīksana puññāwen bhāwanā kala kalhi bh. si m d. āw. k p. dh. pahala we Ehi upacāra parikamma manā kota citta viññānāyen pādum dīga loka dhātuwata abhinukhawa nāsūgraya patan kramak kramāyēn dasa dāhasak sakwala kela laksayuk sakwala anantā paṇyanta sakwala Meru mustakaye balana lada upacāra parikamma manūkota tabū salūkaya indawū sīttakadīpaye dāngala pramāṇe dā salāka gūhena turu bhāwanā kala kalhi ukkutikayēn inda: —

Okāsa. Aham sīttakā-danda-dīpam samāpajjitvā anto-gabbha catu brahmavihāresu mettā-brahmavihāram samāpajjitvā majjhānam anuloma . . . pe (7) . . . pātura hotu.

Mese ārāḍhanā kalhi pathawī dhātuwa upadawā: —

Ekissā disāyam vīsati appanā katvā pañca sattānam puññam datvā ekissā disāyam atthavīsati appanā katvā satta deva-manussānam puññam datvā [Ekam disam pañca satta nāma sabbe satta sabbe pānā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā — ime satta pañca satta nāma honti. Ekam disam satta deva-manussā nāma sabbā itthuyo sabbe purisā sabbe ariyā sabbe anariyā sabbe devā sabbe manussā sabbe vinipātikā — ime satta satta-devamanussā nāma honti].

Sabbe satta averā hontu abyapajjhā¹ hontu anighā hontu sukhi attānam pariharantu — «aham sukhi homi» [ter] Sisato mikkhamana-kāle. — «sabbe satta sukhi hontu» [ter]. Dasasahasa-cakkavala-sampattakāle — «satta sukhi hontu» [ter] Sata-sahassa-koti-cakkavala-sampattakāle — «sukhi hontu» [ter]. Ananta-cakkavala-sampattakāle, sukhi, sukhi, sukhi

Purwva digā ananta cakkavālayeḥi met paturuwā balana lada pathawī dhātuwe a. p. u. mk. Meru matthake anulomayen tabā sithhaka dipaye angala pramane dā salakaya gūhena turu bhāwanā kala kalhi ukkotikayen mda —

Okāsa. Aham sithhaka-dandaḍipam samāpajjitvā antogabbha catu-brahmaviharesu mettā-brahmavihāra dutiyajjhanam anuloma pe . pātuna hotu.

Mese āradhanā kalhi tejo dhātuwe a. p. u. upadawā —

Ekissā disayam visati appana katvā pañca sattanam punnam datva ekissā disāyam atthavisati appanā katvā satta deva-manussanam punnam datva — ekam disā pañca satta nama sabbe satta sabbe pana sabbe bhuta sabbe puggala sabbe attabhāva-pariyapanna ime satta panca satta nāma hontu. Ekam . . . pe (69, 70) . . . sukhi, sukhi, sukhi.

Ananta cakravālayeḥi met paturuwā balana lada tejo dhātuwe a. p. u. mk. b. b. Meru matthake anulomayen udu tabā sithhaka dipaye angala . mda —

Okāsa. Aham . . . brahmavihāra tatiyajjhanam anuloma . . . hotu.

Mese āradhanā kalhi apo dhātuwe a. p. u. mk. b. b. —

Ekissā disayam . . . pe . . . ananta [Chr] cakkavala-sampanna-kāle sukhi sukhi sukhi.

Ananta cakravālayeḥi met . . . apo dhātuwe . . . pe . . . mda —

Okāsa Aham . . . catutthajjhanam . . . hotu.

Mese &c . . . (with 'wayo dhātuwe').

Okāsa Aham . . . pañcamajjhanam . . . hotu.

Mese &c. (with akasa dhātuwe) . . . sukhi [ter].

¹ MS. abyāḥ

Ananta cakkawālayehi met paturuwā balana lada a. p. u. mk. Meru matthake . pe (70) ... kala kalhi pathawī dhātuwe a. p. u. mk. pahala kara ananta cakkawālaya salakū balā Meru matthakaye mk. anulomayen udu tabā sithhaka dīpaye angala pramāne dā salākaya gīlhena turu bhāwanā kalhi nēwata samādhīyata mema a p u. mk. kiyana lada kramayen Meru matthake anulomayen udu tabā sithhaka dīpayehi angala pramāne dā salākaya gīlhena turu bhāwanā kata yutu.

Anulomayata anaturu kota patilomayata balana kramanam —

Mettā brahmaviharanata balana lada pathawī dhātuwe upačāra parikarnuma anantāpariyanta sakwala anulomayata [Chl] tabana lada Meru masthakayen citta viññānayen upadawā kramak kramayen anantāpariyanta sakwala kela laksayak sakwala dasa dahasak sakwala patilomayen pasu kota sīrsayata^{*} āsanna wū kalhi nāsūgrayen ganimim nābhiye tabā sithhaka dīpaye āngala pramāne dā salākaya gīlhena turu bhāwanā kalhi ukkutikayen inda —

Okāsa. Aham sithhaka-danda-dīpam samāpajjivā antogabbha catu brahmavihāsesu mettā-brahmavihāra-pathamajjhānam patiloma . pe . pātura hotu.

Mese ārāddhanā kalhi anulomayata tabana lada pathawī dhātuwe a. p. u. b b. —

Ekisā dīsāyam . . . datvā ekam dīsam pañca sattā nāma sabbe aham sukhī homi [ter].-

Puna patiloma-vasena āgamana-kāle sattā sattā sattā, ananta-cakkavāla sampatta-kāle sukhī sukhī sukhī. Sattasahassa-kotī cakkavāla sampatta-kāle sukhī hontu — tāyo vāram — Dasa-sahassa-cakkavāla-sampatta-kāle sattā sukhī hontu — tāyo vāram — Sīsam sampatta-kāle sabbe sattā sukhī hontu — tāyo vāram — Anto sampatta-kāle aham sukhī homi, aham sukhī homi, aham sukhī homi.

Mehi dakwana lada kramayen pathawī dhātuwe a. p. u. mk. nābhiye tabā sithhaka dīpayehi angala pramāne dā salākaya gīlhena turu bhāwanā kala kalhi ukkutikayen inda: —

^{*} MS. sīrsayata

Okāsa. Aham sithhaka . . . pe metta-brahmavihara-dutiyaṃjhānam patiloma . . . pe . . . pātura hotu.

Anantā cakkavalayehi tabana lada tejo dhatuwe a p. u. mk. b. b. —

Ekissa disayam . . . pe . . . aham sukhi homi [ter]

[Chī] Patilomayata balana krama nam - - anulomayata seym tejo dhatuwe upacana patikamma mana koṭṭa tabā sithhaka dipayehi dāngala pramane da salakaya gihhena turu bhawana kala kalhi ukkutikayen inda. —

Okāsa. Aham sithhaka . . . pe (71) brahma-vihāresu karuna-brahma-vihara-pathamaṃjhānam patiloma . . . pe (7) . . . pātura hotu.

Mese ārādhana kalhi tejo dhatuwe a p. u. mk. anulomayata balu tenlu patilomayata tabā sithhaka dipayehi angala pramane da salakaya gihhena turu bhawana kala kalhi hadayamata mema tejo dhatuwa anulomayata seym patilomayata taba sithhaka dipayehi angala pramane da s. g. t. bh. kalhi samadhiyata mema tejo dhatuwa anulomayata seym patilomayata taba sithhaka dipaye angala pramane da salakaya g. t. bh. kata yutu.

Dasa prakara loka dhatuwehi wasana sakala prapin korehi catu brahma vihara bhawanawen yedi wasana kriya aturehi p. kr. n. w. w. p. karuna brahmavihāranayata arādhana kota ehi patipatti puja kata yutu

Okāsa. Aham . . . pe (4) . . . patikaromi

Aham yācami . . . pe (4) . . . antogabbha catu brahma-vihāresu karuna-brahma-viharam.

Nava lokuttara dhamma . . . pe (4, 5) . . . hotu.

Nisidati . . . pe (5) . . . parikammam aham pamuñcāmi, aham pamuñcāmi.

Mese bhawana kala kalhi bh. si. md. āw. k. tejo dh. pahala we. Ehi u. p. mk. b. b. dasa widha wū lokadhātūn keren pūrwa digata citta viññānāyān sarsaya patan karunawa saha yomu² koṭṭa kramak kramayen dasa dahasak sakwalaya keli laksayak sakwalaya eyin piṭat ananta cakkavalayehi karunawa paturuwa ehi Meru matthake u. p. mk.

¹ MS. asasa.

² So MS.

anulomayen tabū sīthaka dīpayehi dāṅgala pramāne dā
. . pe (72) . . . ukkutikayen inda

Okāsa Aham sīthaka pe (69) . vihāsesu karunā-
brahma-vihāsa-pathamajjhānam anuloma hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. mk. b. b

Ekissā disāyam pe (69) . nāma honti.

Alābhā pamuñcantu āyasā¹ pamuñcantu nindā pamuñ-
cantu dukkhā pamuñcantu sabbe sattā, sattā averā hontu
anāghā hontu anighā hontu sukhī attānam pariharantu
Anto parikammam aham pamuñcāmi, aham pamuñcāmi
Sisato nikkhamāna-kāle yāva dasa-sahassa-cakkavālam —
sabbe sattā pamuñcantu [ter]

Mese ananta cakkavālayehi karunā paturuwā b l a
p. u mk [che] ehi Meru mudune anulomayen udu tabū
sīthaka dīpayehi . . pe (70) . . inda —

Okāsa . karunā-brahmavihāsa-dutiyajjhānam . .
pātura hotu

Mese ārāḍhanā kalhi pathavī dhātuwe a p u. mk b. b —

Ekissā disāyam . . pe (73) . . dukkhā pamuñcantu .
pe . . pariharantu Anto . . pe . . pamuñcāmi. Sisato
. . pe . . pamuñcantu [ter] Data-suhassa-cakkavālatō
yāva sata-suhassa-kotī-cakkavālam sattā pamuñcantu [ter].
Sata-suhassa-kotī-cakkavālatō yāva ananta-cakkavālam —
pamuñcantu [ter].

Mese ananta cakkavālayehi karunāwa meheyyā balana
lada a. p. u. mk. ehi Meru mudune . . . pe . . . inda.

Okāsa. Aham . . . tatiyajjhānam pātura hotu

Mese . . āpo dhātuwe . . . b. b. —

Ekissā disāyam . . pe . . ananta-cakkavālam pamuñ-
cantu [ter]

*Same for fourth Jhāna with
wāyo dhātuwa.*

Mehi mk. meheyyā balana lada . . . pe . . . ukkutikayen
inda —

Okāsa. Aham . . . pañcamajjhānam . . pe . . pātura
hotu.

Mese ārāḍhanā kalhi ākāsa dhātuwe a. p. u. mk. b. b —

Ekissā disāyam vīsati . . pe . . anto parikammam aham pamuñcāmi (bis)

Puna patiloma Ananta pe Tayo vāram Dasa sahasa cakkavālatō yāva sīsam sabbe sattā pamuñcantu Tayo vāram Sīsato yāva nābhīn aham pamuñcāmi aham pamuñcāmi.

Mese balana lada a. p. u. nābhīyata dængalakān mattehī patilomayen udu tabā sīthhaka dipayehī angala pramāne dā salākava gīhena turu bhāwanā kalhī ukkutikayen inda —

Okāsa Aham sīthhaka . pe . . vihāra tatīyajjhānam patiloma . . . pe . . hotu

Mese ārādhana kalhī anulomayata ananta cakkavāla karaṇā bhāwanā kara tabana lada āpo dhātuwe a. p. u. mk. b. —

Ekissā disāyam . . pe . . anto parikammam aham pamuñcāmi aham pamuñcāmi

Puna patiloma. Ananta cakkavāla . . pe . . pamuñcāmi.

Mese manū kota balana lada a. p. u. nābhīyata dakune angala pramāne dā patilomayen udu tabā sīthhaka dipaye angala pr. dā s. g. t. bh. kala kalhī ukkutikayen [cho] inda —

Okāsa. Aham sīthhaka . pe . . -vihāra catutthajjhānam patiloma . . pe . . . hotu.

Mese ār. k. anulomayen ananta cakrawālayehī salakā tabana lada wāyo dhātuwe a. p. u. mk. b. balā. —

Ekissā disāyam . . . pe . . . anto parikammam aham pamuñcāmi [ter].

Puna patiloma Ananta cakkavāla . . pe . . pamuñcāmi

Okāsa. Aham . . pe . . -vihāra pañcamajjhānam patiloma . . pe . . hotu.

Mese . . pe . . cakrawālayehī tabana lada ākāsa dhātuwe a. p. u. mk. b. b. —

Ekissā disāyam . . pe . . pamuñcāmi.

Puna patiloma . . pe (74) . . . pamuñcāmi.

Mese manāwa balana lada ākāsa dhātuwe a. p. u. nābhīyata wame angala pramāne tabā sīthhaka d. angala pr. d. s. g. t. bh. k. k. nāwata hadayamata anulomayen udu tabana lada

* MS. antacatawātayehī.

tejo dhātuwe a. p. u. patilomayen udu nabhiye taba s. g.
t. bh. kapa nawata samadhiyata . . . udu tabana
lada tejo dhātuwe a. p. u. patilomayen udu nabhiye
karmasthane taba s. g. t. bh. kata yutu Purwa digā
gihena turu lokadhātuwehi wasana sakala prāṇin kecehi
anuloma patilomayen karuna bhawanā karana widhi kīya
data yutu

Purwa digāta anaturu kota pāsema digā loka dhātuwa
ho dakunu digā loka dhātuwa ho¹ uturu digā loka dhātuwa
ho satarā anudig atnehi gnikona wayamba nartjāwa dā
isānā digā ho mattedhi Meru Maṇḍānādi parwatayam nati
bāwin Ajātakasata ho hotthā bhagayen esema deyak nati
bāwin wā poluwa dakwa ho meli dakwana lada dasa
prakara loka-dhātun pūrwa digā balana lada prakārayen
anuloma patiloma kota mmawā —

P. ki n. w. w. p. —

Okāsa. Aham pe . . . patikaromi, ki tēnata —

Okāsa. Aham kāyāsi-vattam samapajjīva antogabbha-
catu-brahma-vihāresu karuna-brahma vihāra-pathamajjha-
nam anuloma . . . pe . . . hotu.

Nisidati . . . pe . . . paṭikammam aham paṇuñcāmi
aham paṇuñcāmi.

Okāsa. Aham kāya . . . vihāra-dutiyajjhanam patiloma²
. . . pe . . . hotu [Chau].

Okāsa. Aham kāya . . . vihāra-tatīyajjhanam anuloma
. . . . pe hotu.

Okāsa. Aham kāya vihāra-catutthajjhanam anu-
loma pe hotu.

Okāsa. Aham kāya vihāra-pañcamajjhanam anu-
loma pe hotu.

Okāsa. Aham kāya vihāra-pañcamajjhanam paṭi-
loma pe hotu.

Okāsa. Aham kāya vihāra-catutthajjhanam paṭi-
loma pe hotu.

Okāsa. Aham kāya vihāra-tatīyajjhanam paṭi-
loma pe hotu.

¹ MS. yo but see p. 81.

² So MS.

Okāsa. , Aham kāya . . vihāra-dutiyajjhānam patiloma pe hotu

Okāsa. Aham kāya . . vihāra-pathamajjhānānam patiloma . . pe . . . hotu

Karunā-bhāvanā

Catu brahma viharanayehi yedentaṃwun wisin karunā brahma viharanayata anaturu kota p. kr. n. w. w. p mudutā brahma viharanayata ārāḍhanā kota dhamma saññā balā ehi anuloma patiloma kata yutu.

Okāsa. Aham . . pe . patikaromi, ki tēnata,

Okāsa, okāsa. Aham pathamajjhānam samāpajjitvā antogabbha-catubrahma vihāresu (karunā-brahma-vihāresu)¹ mudutā-brahma-vihāram anuloma . pe (7) . pātua hotu.

Nisīdati pe . parikammaṃ. Aham mā vigaacchāmi, aham mā vigaacchāmi¹

Mese bhāvanā kala paṇḍam laksana dhamma saññā balā nābhīye tabā anuloma patiloma kata yutu.

Okāsa . . . pe (77) . . . pātua hotu.

Mese bhāvanā kara pathawī dhātuwe a. p. u. mk. nābhīye kammasthānetu tabanu.

Okāsa. Aham dutiyajjhānam anuloma . pe . . hotu.

Mese ārāḍhanā kalhi tejo dhātuwe a. p. u. mk. nābhīyata matte angala pramāṇe tabanu.

Okāsa. Aham tatiyajjhānam anuloma . pe . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. nābhīyata dakune angala pr. tabanu.

Okāsa. Aham catutthajjhānam anuloma . . pe . hotu.

Mese ār. k. ākāsa dhātuwe a. p. u. mk. nābhīyata yaṭa disāwe angala pr. tabanu.

Okāsa. Aham pañcamajjhānam anuloma . pe . . hotu.

Mese ār. k. ema ākāsa dhātuwe a. p. u. mk. nābhīyata wama laye angala pr. tabanu.

Okāsa. Aham pañcamajjhānam samāpajjitvā . . . pe . . patiloma . hotu.

¹ So MS.

Mese ār. k. akasa dhātuwe a. p. u. n. wame, anuloma-
yata bacu tenhu patilomayen udu tabanu.

And so with the other 4 Jhanas in reverse order [Cham].

Melu anuloma patilomayen udu dhātu sampūrma kota
mmawa bakana widhi kriya data yutu Tawa da melu
patipattiyādi metta brahma viharanayehi kiyama lada pra-
karayen anuloma patilomayen kata yutu

Index to all these varieties follows [chah and ja].

Catu brahma viharanayehi yedenta un wisin p. k. n. w.
w p. mukutā brahma viharanavata ārādhanaḥ kota chi
patipatti pūjā kata yutu.

Okasa. Aham . . pe patikaromū

Aham yācāmi . . . pe (4) . . . antogabbha catu brahma-
viharesu muduta-brahma-viharani.

Nava lokuttara dhamma . . pe (4, 5) . . nibbana
paccayo hotu.

Nisidati . . pe (7) . . . parikkammam Aham mā vi-
gacchami, aham mā vigacchāmi

Mese tiksana nanayen bhawana k. k. bhawāṅga sinda-
gana mano dwaraya awarjjana kota apo dhātuwa upadi,
ehi u. p. mk b. b nābhiye karmasthane tabanu

Okasa Aham sithhaka-danda-dīpam samapajjitva anto-
gabbha catu-brahma-viharesu muduta-brahma-viharani
patilomayānam anuloma . . . pe . . . patura hotu.

Mese ār. k. apo dhātuwa a. p. u. mk b. b nābhiye
tabanu

Okasa Aham yācāmi . . . pe . . . -viharam

Nava lokuttara-dhamma . . pe . . . nibbāna-paccayo
hotu.

Nisidati . . pe . . . parikkammam Aham mā vigacchami.

Mese tiksana nana nuwanin bhāwanā kala kalhi bh. s.
md. ā. k. apo dhātuwa pahala we. Ehi u. p. mk dasa
diga lokadhātūn keren pædun desata meheya dasa da-
hasak sakwala kola laksayaḥ sakwala ananta paryyanta
sakwala salaka bhawana kara ehi Meru mutthake anu-
lomayen udu tabanu.

Okāsa . Aham sīthaka . . . pe . . . vihāra-pathamajjhānam anuloma . . . pe . . . pātura hotu.

Mese ā. k. āpo dhātuwe a p u. mk. b. b.

Ekissā disāyam vīsati [jā] pe (69) honti

Laddha-sampattito mā vigacchantu Laddha-yasato mā vigacchantu Laddha-pasamsato mā vigacchantu Laddha-sukhato mā vigacchantu Aham mā vigacchāmi, aham mā vigacchāmi

Sīsato nikkhamana-kāle yāva dasa-sahassa-cakkavālam 'sabbe sattā mā vigacchantu, mā vigacchantu. Dasa-sahassa cakkavālo yāva sata-sahassa-koti cakkavālam, 'sabbe sattā mā vigacchantu' [ter] Sata-sahassa-koti-cakkavālo yāva anta-cakkavālam¹ mā vigacchantu [ter].

Okāsa Aham sīthaka pe . . . vihāra-dutiyajjhānam anuloma pe . . . pātura hotu

Mese ā. k. tejo dhātuwe a p u. mk. b. b —

Ekissā disāyam pe honti.

Laddha . pe vigacchāmi

Sīsato pe . . . vigacchantu [ter].

Dasa-sahassa . pe . . . vigacchantu [ter].

Sata-sahassa pe . . . vigacchantu [ter]

Okāsa . . . pe . . . vihāra-tatīyajjhānam anuloma . . . pe . . . hotu.

Mese . . . b. b —

Ekissā disāyam . . . pe . . . aham mā vigacchāmi. Sīsato . . . pe . . . vigacchantu [ter]

Okāsa . vihāra catutthajjhānam anuloma . . . pe . . . hotu

Mese ā. k. wāyo dhātuwe a. p. u. mk. b. b —

Ekissā disāyam vigacchantu

Okāsa vihāra-pancamajjhānam anuloma . . . pe . . . hotu

Mese ā. k. [j] balana² lada a. p. u. mk. nābhīyata angalakā mattohi tabū sīthaka dipaye angala pīamāne dā salākaya gīhena turu bh k k. ukkutikayen inda —

Okāsa vihāresu mettā-brahmavīhāra tatīyajjhānam anuloma . . . pe . . . hotu.

¹ So MS.

² MS yen balana

Ananta c' a' i' y' i' anulomayen met paturuwa tabana lada apo dhātuwe a. p. u. mk. b. b. —.

Ekissa disayam . . . pe (69) . . . antoparikammam. Aham sukhi homi [ter]

Puna patiloma-vasena agamanakale satta satta satta. Ananta-cakkavala-sampatta-kale sukhi, sukhi, sukhi Sata-sahassa-koti-cakkavala-sampattakale, Sukhi hontu [ter]. Anto sampattakale, Aham sukhi homi [ter].

Mk. balana lada a. p. u. nabhiyata dakume angala pramane patilomayata taba sithhapa-dipaye angala pramane da salakaya gihena turu bhawana kala kalhi lada —

Okāsa. Aham sithhaka Metta-bhāma-vihāra-catutthajjhānam patiloma . . . pe . . . hontu.

Meso ā. k. ananta i' i' i' met paturuwa tabana lada wayodhātuwe a. p. u. mk. upadawa —

Ekissa disayam . . . pe anto parikammam, Aham sukhi homi [ter]

Puna patiloma-vasena agamana-kale satta satta satta . . . pe anto sampatta-kale Aham sukhi homi²

Ananta cakrawalayehi met paturuwa tabana lada akasa dhātuwe a. p. u. mk. b. b. :-

Ekissa disayam . . . pe (69) anto parikammam. Aham sukhi homi. Tāyo varam

Puna patiloma-vasena . . . pe (80) anto sampatta-kāle aham sukhi homi. Tāyo varam

Patilomayata balana lada a. p. u. mk. nabhiyata wana laye angala pramane taba sithhaka dipayehi angala pramane da salakaya gihena turu bhawana kala kalhi lada-yamata ananta cakrawalayehi anulomayen met paturuwa tabana lada pathawī dhātuwe a. p. u. patilomayata [Ji] krama kramayen pasu kota balā mana kota nabhiye tabā sithhaka dipayehi a. p. da s. g. t. bhāwana kata yutu.

Purwwa diga loka dhātuwehi wasana sakala satwayā kerehi anuloma patilomayen met paturuwa bhawana karana widhi data yutu.

² MS. Aham ta ananta (sic). The ta is probably the letter of hadayamata, a whole line (as just below) being last here omitted by mistake.

Pūrwā digata anaturu kota paścima digā loka dhātuwa
ho dakunu digā loka dhātuwa ho uturu digā loka dhātuwa
ho me satara digata anaturu kota anudik aturen² gnikona
ho wayaba ho nantthyāwa² ho isānā digā ho me ata di-
gata anaturu kota mattele Meru Mandārādī parvatayan
nēti bāwīn apatakāsayata hetthā bhāgaven esema deyak
nēti bāwīn wā polowa dakwā ho me kiyana lada dasa
prakārā loka dhātuwala wasana sakala prānīn kerehi
matrī patuwā sāma loka-dhātūn pūrwā digā balana
lada kīamayen anuloma patiloma kota mawā: —

Pūrwa kratyaya no waradawā wānda pudā —

Okāsa. Aham patipatti patikāomi² kī kēnata

Okāsa. Okāsa Aham kāyavasivattam samāpajjitvā anto
c. br v m br v pañcamajjhānam anuloma pe .
pātua hotu

Nisidati pe . . . parikammam Aham sukhī homi,
aham sukhī homi, aham sukhī homi

Okāsa . . . dutiyajjhānam anuloma . pe . pātua
hotu²

Okāsa . . . tatiyajjhānam anuloma . pe . . pā-
tua hotu Āpo dhātuwa

Okāsa . . . catutthajjhānam anuloma pe
pātua hotu . Wāyo dhātuwa

Okāsa . . . pañcamajjhānam anuloma . pe
pātua hotu . . Akāsa dhātuwa.

. . . pañcamajjhānam patiloma . . . Akāsa
dhātuwa.

. . . [ju] catutthajjhānam patiloma . . . Wāyo
dhātuwa.

. . . . tatiyajjhānam patiloma . . . Āpo dhātuwa.

dutiyajjhānam patiloma . . . Tejo dhātuwa.

pañcamajjhānam patiloma . . . Pathawī dhātuwa.

Mettā bhāvanā

So MS. ² No dhātuwa is given

Catu brahma vihāranaya kerehi metta brahma viharanaya-
yata anaturu kota p k n. w. w. p karuna brahma viharanaya-
tadadhana kara dhamma sañña bala anuloma patiloma karanu

Okasa Aham . pe (1) patikaromi ki tanata —
‘Okasa Okasa. Aham pathamajjhanam samapajjitva
antogabbha catu-brahma viharesu karuna-brahma-vihara
anuloma pe (7) . . dhamma-sañña pātura hotu.

Nisidati pe . . patikammam Aham pamun-
cam, aham pamunēcam

Mese bhawana kalla kalli khula pandau laksana dhamma
sanna balā naewata esema bhawanā kara karunawe tejo
dhātuwa nabhiya mōda eheyin pathawī dhātuwe a p u
mk. b b. nāsikagrayen ganimin nabhiye karmasthane
tabanu

Okasa Aham dutiyajjhanam samāpajjitva . . . pe .
patua hotu.

Mese aradhana kalli apo dhatuwe a p u mk b. nabhi-
yata mattele angala pramane tabanu

Okasa . . . tatiyajjhanam .

Mese aradhana kalli wayo dhatuwa nabhiyata dakune
angala pramane tabanu.

Okasa . . . catutthajjhanam . . .

Mese aradhana kalli akasa dhatuwa manakota bala
nabhiyata hettha bhagayen angala pramane tabanu

Okasa . . . pancamajjhanam .

Meso aradhana kalli ema akasa dhatuwa nabhiyata
wame angala pramane tabanu

Okasa . . . pancamajjhanam . . . patiloma . . . patura
hotu.

Mese āradhanā kalli akasa dhatuwa nabhiyata wame
anulomayata balu tenlu patilometa tabanu

Okasa . . . catutthajjhanam . . . patiloma [ju]
hotu

Wayo dhātuwa nabhiyata hettha bhagayen anulomayata
balu tenlu patilomayata tabanu.

Okāsa . tatīyajjhānam . . .
 Āpo dhātuwa nābhīyata dakune tabanu
 Okāsa dutīyajjhānam patiloma . . .
 Pathawī dhātuwa nābhīyata matte tabanu
 Okāsa pathamajjhānam . . patiloma . .
 Karunāwe tejo dhātuwa nābhīye pathamajjhāneta tabanu.

Meṣe anuloma patilomayen karunāwe dhyāna sampūna
 wū kalhi pūrwa kratyaya no waradawā wāenda pudā —

Okāsa aham . . patīkaromi kī tēnata —

Okāsa okāsa. Aham patipātīyā pavisitvā antoṇabbha
 catu-brahma-vihāresu karunā-brahma-vihāra-pathamajjhā-
 nam anuloma . pe . . pātura hotu

Nīsīdati . pe . . parīkammam Aham pamuñcamī,
 aham pamuñcāmī.

. Tejo dhātuwa
 Okāsa . dutīyajjhānam anuloma
 Pathawī dhātuwa . . .
 Okāsa . tatīyajjhānam anuloma .
 . Āpo dhātuwa . .
 Okāsa . catutthajjhānam anuloma . . .
 Wāyo dhātuwa
 Okāsa . pañcamajjhānam anuloma . .
 Ākāsa dhātuwa
 Okāsa . . dutīyajjhānam anuloma .
 Pathawī dhātuwa.
 Okāsa . . pathamajjhānam anuloma . . .
 Tejo dhātuwa
 Okāsa . pathamajjhānam patiloma . . .
 Tejo dhātuwa.
 Okāsa . . dutīyajjhānam patiloma . . .
 Pathawī dhātuwa.
 Okāsa [jr] . pañcamajjhānam patiloma . .
 Ākāsa dhātuwa.
 Okāsa . . . catutthajjhānam patiloma .
 Wāyo dhātuwa.
 Okāsa . tatīyajjhānam patiloma . .
 Āpo dhātuwa

Okāsa dutiyajjhanam patiloma
 Pathawī dhātuwa
 Okāsa pathamajjhanam patiloma
 Tejo dhātuwa

Paṭipatīyā.

Pūrwā kratyaya no waradawa wānda pudā —
 Okāsa Aham . . patikaroni ki tēnata —
 Okāsa Aham cha-saddagghanam samāpajjivā antog
 c. br. v. k. br. v pathamajjhanam anuloma . pe . . .
 pātura hoti
 Nisidati . pe (83)
 Tejo dhātuwa

[Then the second okāsa paragraph p 84 (without the
 nisidati part) repeated as follows: —]

dutiyajjhanam an. . Pathawī
 pathamajjhanam an. . . Tejo
 dutiyajjhanam an. . . . Pathawī
 tatiyajjhanam an. Apo
 pathamajjhanam an. Tejo
 pancamajjhanam an. Tejo
 pathamajjhanam an. . Tejo
 catutthajjhanam an. . Wayo
 pancamajjhanam [jr] an. . Akāsa
 pathamajjhanam an. . . Tejo
 pathamajjhanam patiloma . . [Dhātū omitted]
 pancamajjhanam patiloma . . [Dhātu omitted]
 catutthajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 catutthajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 dutiyajjhanam patiloma . . [Dhātu omitted]
 pathamajjhanam patiloma . . [Dhātu omitted]
 dutiyajjhanam patiloma . . [Dhātu omitted]

·dutiyaṃjhānam patiloma [Dhātu omitted]
pathamaṃjhānam patiloma [Dhātu omitted]

Chasaddaggaṇam.

Pūrwā kratiyaya no waradawā wenda pudā —
Okāsa. Aham . patikaromī kī tēnata
Okāsa [Jī] Aham vidatthim samāpajjitvā antogabbha
c. br. v k. br v. dutiyaṃjhānam tatiyaṃjhānam pañcamajjhā-
nam anuloma pe . . . pātura hotu.
Nisīdati pe paṇikammam Aḥam pamuñ-
cāmi, aham pamuñcāmi.

[Then the second Okāsa paragraph repeated with —]

. Pathamaṃjhānam catutthajjhānam anuloma
. . Catutthajjhānam pathamaṃjhānam patiloma . .
. . Pañcamajjhānam tatiyaṃjhānam dutiyaṃjhānam pa-
tiloma . . .

Vīdatthim

Meyin mattehī dhātu samūham yanādi dhamma tiatthi-
tikam dakwā mettā brahma viharanaye kiyana lada prakā-
rayen anuloma patiloma kata yutu. Mudutāwe āpo dhā-
tuwa pathamaṃjhāneta balanū, dutiyam pathawī dhātuwa,
tatiyam tejo dhātuwa, catuttham wāyo dhātuwa, pañcamam
ākāsa dhātuwa.

Catu-nayam

Mudutāwe āpo dhātuwa , . . pañcamam ākāsa dhātuwa.

Pañca-nayam.

[Same sentence for each of the three following].

Hadayam [jī].

Samādhi

Dhammatīratthitīkam.

Catu brahma vīla ariva kechhi yedentawun wisu p. k. no. w. w. p. karuna brahma vīla arivata aradhana kara pratipatti piyā kata yutu.

Okāsa. Aham . . . pe (4) . . . patikaromi

Aham yacami uggaha-nimittān ca p. u. mk. na-bhiye upacāra-vidhūn appanā-samādhi-vidhūn antogabbha catu-brahma-vihāresu karunā-brahma-vihāram.

Nava-lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisidati . . . pe (5) . . . parikkammani Aham pamuñcamī, aham pamuñcamī

Mese tīksanayen¹ menchi kota bhāwana kala kalhi bhawāngaya smādagana manodharaya awajjana kota tejodhatuwa pahala we. Ehi upacāra parikkamma mana kota nabhiye karmmasthāne tabā sīthhaka dīpayehi dāngala pramañca da salākaya gīhena tūn bhawana kala kalhi ukkūtikayen mda. —

Okāsa. Aham sīthhaka-danda-dīpam samapīyīva antogabbha catu brahma-vihāresu karuna-brahma-vihāram pūthamajjhanam anuloma . . . pe (7) . . . patura hotu.

Mese aradhana kalhi tejo dhātuwe a. p. u. mk. na-bhiye karmmasthāne tabā s. dīpayehi a. pr. da s. g. t. bh. k. k. esema mda, hadayamata mema dhātuwa manakota nabhiye karmmasthāne tabā s. d. angala pr. dā salākaya g. t. bh. k. k. samādhiyata mema tejodhatuwa mana kota mesema tabā s. d. angala p. dā, s. g. t. bh. kata yutu.

[Je] Akāsa dhātuwe a. p. u. mk. b. b. —

Ekissā dāsāyā . . . pe (69) . . . honti Sabbe sattā laddha-sampattito mā vigacchantu, laddha-yasato mā vigacchantu, laddha-pasamsato mā vigacchantu, laddha-sukhato mā vigacchantu, aham mā vigacchami [ter]. Sisato nikkhamana-kale yava dāsa-sahassa-cakkavalam sabbe sattā

mā vigaçchantu. Dasa-sahassa-cakkavālato yāva sata-sahassa-koti-cakkavālam sabbe sattā mā vigaçchantu. Sata-sahassa-koti cakkavālato yāva ananta cakkavālam mā vigaçchantu mā vigaçchantu

Hadayam samādhū dwayata mudutāwata balana¹ lada āpo dhātuwe a p. u. suasa patan anta² cakrawālaya salakā bhāwanā karanu. Patilomayata balana krama nam — Ananta³ seyin āpo dhātuwe upacāra parikāmma manā kota balanu

Okāsa Aham sīthhaka . pe (86) antogabbha catu brahma-vihāresu mudutā brahma-vihāram pathamajjhānam . . patiloma . . .

Mese āradhanā kalhū āpo dhātuwe a p. u. mk. b. b. Ekissā dīsāyam . pe . aham mā vigaçchāmi [te]

Puna patiloma . . . pe (74) dasa sahassa . . pe (74) [with «sabbe sattā mā vigaçchantu» for «paṇuñcantu»] . . sīsato yāva nābhūm, aham mā vigaçchāmi, aham mā vigaçchāmi

Okāsa Aham dutiyajjhānam . patiloma . .

Mese . pathawī dhātuwe a. p. u. mk. b. b.

Ekissā dīsāyam . pe . . aham mā vigaçchāmi [te].

Puna patiloma . . .

[as on p 74, with «mā vigaçchantu»].

Okāsa . . tatiyajjhānam . . patiloma . . .

Mese . . tejo dhātuwe a. p. u. mk. b. b. —

Ekissā dīsāyam . . .

[as on p 74, with «mā vigaçchantu»].

Okāsa . . catutthajjhānam . . patiloma . .

Mese ār k k. wāyo dhātuwe a. p. u. mk. b. b. —

Ekissā dīsāyam . . .

[as on p 74 &c]

Okāsa . . pañcamajjhānam . . . patiloma . . .

Mese . . āpo dhātuwe .

Hadayam samādhū dwayata mema āpo dhātuwe karmma-sthāne manā kota tabā bhāwanā kata yutu. Pūrwa digata anaturu kota paścima digā dakunu digā dakunu digā²

¹ So MS

gnikona vāyāmba nartiyāwa isānaya māttele Meru Mandaradi p. v. v. bhava narta bhawm ajatakasuyata da hettha bhagayen tesema deyak nartī heyin wa polowata da [ja] yana me ki dasa prakāra loka dhatun pūwa dik-lu kiyana lada, prakarayen anuloma patiloma kota nimawā —

Purwa k no w w puda —

Okāsa Aham patikaromi ki tēnata —

Okāsa Aham kāya-vasi-vattam samāpajjitvā antogabbha catu-brahma-vihāresu muduta brahma-vihāram pathamajjhanam patiloma¹ . . . Nisidati parikammam² Aham mā vigacchāmi (*hs*)

¹ (Second Okāsa *parapajjhi with*)

. . . dutiyajjhanam anuloma . . .
 . . . tatiyajjhanam anuloma . . .
 . . . catuttijjhanam anuloma . . .
 . . . pancamajjhanam anuloma . . .
 . . . pancamajjhanam patiloma . . .
 catuttijjhanam patiloma . . .
 tatiyajjhanam patiloma . . .
 dutiyajjhanam patiloma
 pathamajjhanam patiloma

Muduta-bhavana.

Catu brahma vihanam, ehi yedentawun wism muduta brahmavihanam, ayata anaturu kota puiwa k. no w w. puda upekkhā brahma viharanayata āradhana kotā dhamma saṇṇa bala ehi anuloma patiloma kata yutu.

Okāsa. Aham . . . patikaromi ki tēnata: —

Okāsa. Aham pathamajjhanam samāpajjitva antogabbha c. b. v. upekkhā b. v. anuloma

Nisidati parikammam dhammassa² kho homi dhammassa kho homi

Mese bhawanā kara khila pandan laksana dhamma saṇṇa bala pathawī dhatuye a p. u. mk. nabhiye karinasthane tabanu.

¹ So MS. (*read* anuloma) ² MS. dhamma.

Okāsa . . . dutiyajjhānam . . .

Mese ārādhanaṃ kallaṃ tejo dhātuve a p. u. mk. nābhīyata matte angala pramāṇe tabanu

Okāsa . . . dutiyajjhānam . . .

Mese . . . āpo dhātuve . . . dakune angala pramāṇe tabanu.

Okāsa . . . catutthajjhānam . . .

Mese . . . ākāsa dhātuve . . . nābhīyata yata dasāwe angala pramāṇe tabanu.

Okāsa . . . pañcamajjhānam . . . [Jo]

Mese . . . ākāsa dhātuve . . . nābhīyata wamen angala pramāṇe tabanu.

Okāsa . . . pañcamajjhānam . . . patiloma .

Mese . . . ākāsa dhātuve . . .

Okāsa . . . catutthajjhānam . . . patiloma . . .

Mese . . . āpo dhātuve . . . nābhīyata yata dasāwe angala pramāṇe tabanu

Okāsa . . . dutiyajjhānam . . . patiloma . . .

Mese . . . tejo dhātuve . . . nābhīyata dakune angala pramāṇe tabanu.

Okāsa . . . dutiyajjhānam . . . patiloma .

Mese . . . pathawī dhātuve . . . nābhīyata matte anulomayata ki tēni patilomayen udu tabanu.

Okāsa . . . pathamajjhānam . . . patiloma . . .

Mese . . . wāyo dhātuve . . . nābhīye karmasthāne tabanu.

Upekkhūwehi dhātu sampūrṇa koṭa balana læda wiḍhi kriyā data yutteyi. Tawa da mehi patipāṭiyādi mettā brahma viharanayehi kiyaṇa lada prakāra anuloma patiloma kata yutu.

Pañca-nayam. Karunāwata tejo dhātuwa pathamajjhāneṭa balanu. Dutiyam pathawī dhātuwa. Tatiyam āpo dhātuwa. Catuttham wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

Hadayam. Karunāwata tejo dhātuwa pathamajjhāneṭa balanu. Dutiyam tejo dhātuwa. Tatiyam āpo dhātuwa. Catuttham wāyo dhātuwa. Pañcamam ākāsa dhātuwa.

* So MS. ?pathawī.

Samadhi (*same as* pañca-nayāṃ)

Samadhi (*reported*) [Jan].

Catu brahma vidu mīyehi yedentawun wissu pūrwa k.
no w w. pudā upekkhāwata aradhana kota ehi pratipatti
puja kata yutu.

Okasa. Aham . . . patikaromi.

Aham yācamī uggaha-nmittā ca
upacara-vidhū appana-samadhi-vidhū antogabbha catu
brahma-vihāresu upekkha-brahma-vihāraṃ

Nava lokuttara dhamma . . . pe . . . nubbana pac-
cayo hotu.

Nisidati . . . pe . . . dhammassa kho homi dham-
massa kho homi

Mese bhavana kalhi bhawanga sindagana mano dwaraya
awarjāna kota wayo dhātuwa pahala we. Ehi upacraa
parikama mana kota nabhiye tabanu.

Okasa Aham sīthhaka-danda-dīpaṃ samāpajjīva anto-
gabbha-catu-brahma-vihāresu upekkha-brahma-vihāra-pa-
thamajjhanam anuloma . . . pe . . . patura hotu.

Mese aradhanā kalhi wayo dhātuwe a. p. u. mk. b. b.
nabhiye tabanu Hadaya samadhi dwayata upekkhāwata
pahala wu wayo dhātuwe a. p. u. mk nabhiye karmasthano
tabanu Pīṭlomavata balana krama nam anulomayata
seyin wayo dhātuwe u. p. mk nabhiye tabanu.

Okasa . . . pathamajjhanam patiloma

Mese . . . a. p. u. mk. anulomayata ki tenhi patilo-
mayen udu tabanu Hadaya samadhi dwayata mema wayo
dhātuwe anulomayata ki tenhi mana kota tabanu .

Catu brahma v. y. w p. k. no w. w. p u. ar. kota dasa
diga lokadhātuwa balā pratipatti puja kata yutu.

Okasa Aham . . . pe . . . patikaromi.

Aham yācamī . . . pe (89) . . . dhammassa kho homi.

Mese . . . (90) . . wayo dh. p. we. Ehi u. p. mk. yāta ki-
yana lada kramayen purwa diga loka dhātuwa balinim

Okasa. Aham sīthhaka . . . pathamajjhanam anu-
loma pe hotu.

Mese ār. k. wayo dhātuwe a p u mk. b. balā — Ekissā
disāyam pe (69, 70) . ananta-cakkavāla-sampatta-
kāle* dhammassa* kho hontu (*ter*).

Okāsa Aham sīthaka dutiyajjhānam anuloma
pe . . hotu.

Mese ārādhanā kalhi pathawī dhātuwe a. p. u. mk b
balā —

Ekissā disāyam . dhammassa kho hontu.

tatijajjhānam tejodhātuwe . ekissā .

Catutthajjhānam āpodhātuwe . ekissā

Pañcamajjhānam . ākāsadhātuwe . . ekissā . .

[Jām] Hadaya samādhi dwayata upekkhāvata pahala
wū svāyo dhātuwe a. p. u. mk. b b bhāvanā karanu

Mehi anulomayata anaturu hota patilomayata balana
kiama nam anulomayata seyin wāyo dhātuwe u. p mk
patilomayen udu nābhīye tabanu.

Okāsa Aham sīthaka pe . . pathamajjhānam
patiloma . . pe hotu

Mese ārādhanā kalhi wāyo dhātuwe a. p. u. mk b.
balā —

Ekissā disāyam pe (74) sisato yāva nābhīm
Aham kammassu kho homi, kammassa kho homi

Okāsa . dutiya pathawī . . ekissā.

Okāsa . tatya . . tejo . . ekissā

Okāsa . catuttha . . āpo . . . ekissā

Okāsa . pañcama . . ākāsa . . ekissā.

Hadaya samādhi dwayata wāyo dhātuwe a. p. u. mk
balā nābhīye karmasthāne tabanu.

Pūrva diga loka dhātuwa anuloma patilomayen balana
widhi kriyā kiyana ladāyī data yutuyi

Pūrva digata anaturu kota paścima diga dakunu diga
nturu diga ginikona wayamba nartiyāwa isānaya mattehī
Meru Mandārādī parwatayan nēti bāwin ajatākāsayata
da hetthā bhāgīyen cema deyak [Jah] nēti bāwin polowa

* *MS.* cakkavālam.

* *So MS.*

dakwa da yana me ki loka dhātūn pūwa diga kiya
lada pirakayayen upekkhawe pratipatti pūṭi kota umawā —

P. kr. no w. w p —

Okāsa. Aham . . . pe (4) . . . patikaromi —

ke tenata: —

Okāsa. Aham kayavasi vattam samāpajjiva antogabbha
catu-brahma-vihāresu upekkha-bi
nam anuloma pe pātuna hotu.

Nisīdati pe parikkammam khammassa kho
homi (*hs*).

Okāsa dutiyajjhanam anuloma

Okāsa tatiyajjhanam anuloma

Okāsa catutthajjhanam anuloma

Okāsa pañcamajjhanam anuloma

Okāsa pañcamajjhanam patiloma

Okāsa catutthajjhanam patiloma

Okāsa tatiyajjhanam patiloma

Okāsa dutiyajjhanam patiloma

Okāsa pathamajjhanam patiloma

Upekkha bhavana.

Catu brahma vibaranayata anaturu kota dasa vidhi wu
nanayen kerohi purwa kriatyaya no waradawa waenda pada
samatha¹ dāsana nanayata aradhana karana.

Okāsa. Aham pe (4) patikaromi.

Aham yācamī uggaha-nimittāñ ca patibhāga-nimittam
upacara-vidhim appana-samādhi-vidhim antogabbha-dāsasu
nānesu samatha²-dāsana-nanam².

Nava lokuttara-dhamma pe nibbana-paccayo hotu.

Nisīdati pe parikkammam aneccam dukkham
anattam anuccam dukkham anattam.

Mese tiksana nanayen niwan aramunu kota bhāvana
kala kulhi bhāwāneyya sindagana mano dwārāya āwajjanā
kota pathawī dhātuwa pahala we. Ehi a. p. u. mk. b. balā
hradaye taba nēwata nabhiyā tabanu. Itā ikhiti wa pa-

¹ *MS.* samata *akoutys.*

² *MS.* dāsana-nanam

thawī kaṣṇayehi kiyana lada prakārayen anuloma patiloma kota nimawā —

Samatha-dassana-ñānam¹

Udaya vyaya ñāna nam me nāmarūpayāge utpattivata pūrwa bhāgayehi ek tēnaka iāsī bhūtawa² sītīmakut nāta, pahala wannūhuge rāsīyata [Ñī] sīta ena gamanakut nāta, nāsenñahuge disānudisāwakata yāmakut nāta nāsunu kalhi ek tēnaka iāswa sītīmakut nāta, wīnā gāyanā karana kalhi pahala wu śabdaya palamu tēnaka rāswa sītīyet noweyi tēnaka sīta awut pahala wūyet nowe muddhawa anik tēnakata gīyet nowe wāli se wī da wīnāya, upawīnāya purusayāge tad anurūpawū wāyāmaya yana me kī kārānāyēn pera nātiwa aeti wūye da aetiwa nāti wūye da, e pariddhen siyalu rūpārūpa dhammāyō nātiwa aetiwannāha aetiwa nātiwannāhuyāyī yanādīn pawatnā ñānayayī. Me bandu ādīnawa daknā yogīhu wīsin p. kr. no w. w. p. udaya vyaya darsana ñānayata ādīdhanā karamu

Okāsa. Aham . . pe patīkaromi. Aham yācāmi uggaha-nimittāñ ca patibhāga-nimittāñ upacāra-vidhim appanā-samādhi-vidhim antogabbha dasasu ñānesu udaya-vyaya-dassana-ñānam

Nava lokuttara-dhamma . . pe . . nibbāna-paccayo hoti

Nisidatī . . pe . . paṇikkammam aniccam dukkham anattam³.

Mese nīwan aramunu kota bhāwanā kala kalhi tejo dhātuwa pahala we Ehi . . tabanu Īta . . (92) . . nimawā.

Udaya-vyaya-dassana-ñānam.

Bhāṅgānudarsana ñānaya⁴ nam yam se aeti purusayek gan teraka ho pokunu teraka sītiye maha podā aeti wāsi wasīnā kalhi diya piṭa mahat mahatī diya bubulu nāgi nāgi sīghrawa bindena desedakī da e pariddhen siyalu saṅskāra dhammāyō bindetī bindetīyī daknā wu ñānayayī.

¹ See appendix.

² So MS.

³ MS. anattā.

⁴ Compare J. P. T. S. 1893. 151.

P k. no. w w. p 1 nanayata aradhana
karanu

Okasa * Aham . . . pe . . . patikaromi

Aham yacamu . . . dasasu nanesu bhanganudassana-
ñanam. Nava hotu

Nisidati anattam

Mese nirwanabhummukhawa bhawana kala kalhi bhawan-
gaya s m d a k apo dhatuwa pahala we. Ehi . . .
tabamu Ita numawa

Bhanganudassana-nanam.

Bhayatupatthana ñanaya nam siyalu samskara dharm-
yan bhanganupassanti wasayen bhawana karamawu yōga-
wacarayahata siyalu bhava yom sthiti satwa wasangata
wu samskara dharmayo sapa se jiwati wanu kamati bhi-
ruka purusayak-hata simha vyaghra yaksa raksasasirbbi-
sadi* men wemaheda da e bandu nanayaya.

Purwa kriataya no waradawa wienda puda bhawatu-
patthana nanayata aradhana karanu.

Okasa. Aham . . . pe . . . patikaromi.

Aham yacamu . . . nanesu bhayatupatthana-dassana na-
nam. Nava . . . pe . . . hotu.

Nisidati . . . pe . . . patikammam anattam.

Mese nirwanayahi sita elamba situ bhawana kala kalhi
bhawanga s. m. d. aw kota wayo dhatuwe a. p u. mk. hra-
daye taba nawata nabhiye tabamu. Ita numawa. --

Bhayatupatthana-dassana-ñanam

Adinawa darsana ñanaya nam mese bhayatupatthana
ñanaya ñsewanaya karamawu purudu karamawu yogawa-
carayahata ramaniyyakarayen pihitiyawu simha vyaghrādi
canda satwa ditihi nawa gahanayak men da raksasa pari-
grahita pus karamiyak men da kudu gat at eti satru
bhayan men da wisa misra bhojanayan men da gini gat

So MS. for aśvisadi with inserted v.

gejak men da siyalu samskāra dharmayan upadrākārayen
wafahemawu nānawā.

Purwa k. no w. w. pada ādinawā darsana nānayata
aradhana karanu [Nī]

Okāsa. Aham . . . pe . . . patikaromi

Aham yacāmi . . . nānesu ādinavanudassana-nānam

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammam . . . anattam.

Mese taksanā nānayen nīwāna guna salakā bhāwanā
kala kalhi bhawānga s m. d. āw. k. ākāsadhātuwa pahala
we. Ehi a. p. u. mk. hradaye tabā nāwata nābhiye tabanu.
Īta ikhītiwa . . . nīmawā —

Ādinavānudassana-nānam.

Nirbbidhānudarsana² nānaya nam yam se Citra-kūṭa
parwata piṇṭayehi eti wāsaya karañāwū swarna rājahan-
sayek apa citrawū candāla gāma dāṭṭi vāchi gawarawaleka
āhi wāsaya no kare da, e pariddhen siyalu samskāra dham-
mayehi nirbbidhākārayen² pawatnāwu nānayayi.

Pūrwā kr. n w. w. p. nirbbidhānudarsana nānayata
aradhamu karanu

Okāsa. Aham pe patikaromi.

Aham yacāmi . . . pe (92) . . . nānesu nirbbidānu-
passanā-nānam³.

Nava hotu.

Nisīdati . . . pe . . . parikammam . . . anattam.

Mese nīwāna abhimukhawa bhāwanā kala kalhi pathawī
dhātuwa pahala we. Ehi a. p. u. hradaye tabā nāwata
nābhiye tabanu. Īta . . . nīmawā.

Nirbbidānudassana-nānam

Muccitukamyatā⁴ nānaya nam dālehi bāndunu massa-
yaku men da sarpa mukhayaka pāmīnu manduwaku men

¹ MS. ādinavānupassanā darsana nānaya nam.

² So MS. ³ MS. nīmittānupassanā darsana nānam.

⁴ Muñcitu-kammānā.

da māduriyo kalu paksiyaku men da garuda mukhayaakata
pānini naga rajayaku men da Rahu mukha gata candrayā
men da sīyālu saṃskara dharmmayan keren mūdeni kāmāti
wa pawatua ānāyaya.

P. kr. n. w. w. p. mucitukamyata ānāyata aradhana
karanu.

Okasa. Aham pe patikaromi.

Aham yācāmi.. pe(92)...nanesu mucitu-kamyata-ānānam¹.

Nava . . . pe . . . hotu

Nisidati . . . pe . . . parikammam . . . anattam.

Mese taksana nānāyān bhāwana kala kalhi bhawangaya
s. m. d. ā. k. t. d. d. ā. w. a. p. ā. l. a. w. e. Ehi a p u mk
hradaye . . . tabanu. Īta . . . pe . . . mmawā —

Mucitu-kamyata-dassana-ānānam

P. k. n. w. w. p. patisankhaupassana ānāyata aradhana
karanu.

Okasa. Aham . . . pe . . . patikaromi.

Aham yācāmi . . . pe (4) . . . nanesu patisankhaupassana
ānānam. Nava . . . pe . . . hotu

Nisidati . . . pe . . . parikammam . . . anattam.

Mese taksana nānāyān bhāwana kala kalhi bhawangaya
s. m. d. ā. k. ā. p. o. d. h. ā. t. u. w. a. p. ā. l. a. w. e. Ehi . . . pe . . .
tabanu. Īta . . . pe . . . mmawā.

Patissankhaupassana-ānānam. [Ñu]

The same for

Sankhārupekkhānupassana-ānānam.

P. kr. n. w. w. p.

Okāsa. Aham . . . pe . . . patikaromi.

Aham yācāmi . . . pe (4) . . . antogabbha anuloma anu-
passana nānam.

¹ *MS.* mucitakamavathanapassana darsayā nānam.

² *MS.* Mucita kamata darsaya nānam.

Nava : . . pe . . . hotu.

Nisīdati . . pe . . . parikkammā . . . anattam.

Mese nirvāna gunaya salakā bhāwanā kala kalhi ākāsa
dhatuwa pahala we. Ehi . . pe . . tabanu. Īta . . . pe
. . . umavā.

Anuloma anupassanā-ñānam.

P kr. n. w w p dasa ñānayata ekawata ārāddhanā
karanu.

Okāsa. Aham . . . pe . . patikkaromi, kī tēnata —

Okāsa. Aham pathamajjhānam samāpajjtvā antogabbha
dasa ñānesu

samatha-dassana-ñānam,

udaya-vyaya-dassana-ñānam,

bhāṅgānudassana-ñānam,

bhāvatupatthāra-dassana-ñānam

ādinavānupassanā-dassana-ñānam,

ubbīdānupassanā¹-dassana-ñānam,

muccitu-kāmyatānupassanā²-dassana-ñānam,

patissankhānupassanā-dassana-ñānam,

sankhārupekkhānupassanā-dassana-ñānam,

anuloma-anupassanā-dassana-ñānam

anuloma . . pe (7) . . . dhammasaññā pātura hotu.

Nisīdati . . . pe . . . parikkammā . . . anattam.

Mese bhāwanā kala kalhi dasa ñānayehi sāma a. p u
piliweln manū kota bala balā nābhiye tabanu. Dhyāna-
wala a. p. u. mk. esema tēbiya yutuyi.

Yam se matsya grahana pinisa diyata bata purusa-ye
matsyaka yana saññāyen kṛṣṇa śarpayāge grīwaya tara
kota alwā gena mahat-matsyayaku ladimiyi satutuwa diyen
osawā balā so wēti tuna dēka bhita wa dosa dēka kala
kiri gēlawi yānu kēmaetiwa haranata upāya karanūye,
waladhiya aga patan ata welā gat darana mudā ata
osawā wāladhiya gena de tun witeka is awata karakawā
durwala kota piyā dusta śarpayayī dura damā yuhuwa

¹ uṇittā^o ² muñcitu kāmayathānupassanā.

goda nangi mahat wisa ghora sarpa mukhaya-k-¹ gəlawi
giyemiyi a pasu balamin sifi da, e paridden mehi yogāva-
caraya palamuwon atma bhawaya labha satutuwu kalaya
diya jata di sarpayā alwa masaku alwa ganimiyi satutuwu
wak men antyaya dukkhaya anatmayayi trilaksanaya dutu
wāk men sanskara dharmanaya bhaya nānaya pahalawima
sarpayā dawa bhaya gat kalaya men admanudatnayaya
sarpa dawa wana upadrawa dutu wak men nirweda-nānaya
sarpayā kerehi kala kirumāk men bhawayen¹ midenu
kəməti muceitu kamyata nānaya sarpayā kerehi midenu
kəməti ū wak men patisankhārupassanā nānaya e puru-
sayā sarpa mukhaya mudimata upāya kalāk meni.

Sanikhārupaksa nānaya nam — yam se gimnata² [Ñū].
[Ñr] . . . kukulu piyātiyen a passata kərakə wena misa
gini dasawatat no ye da — e paridden siyalu sanskara dhar-
mayan kerehi ahi madhyastakarayen¹ pawatnawu nāna-
yayi.

Satyamuloma namaya nam yam se dharmanistawu rajek
adhikarana sthanayohi unno adhikarana nayakayan ata
denoku kala yukti winiscaya asa chandadiyen agatiyāta no
gos mādabhatwa adhikarana nayakayan da purwa raja
dharmanayata anukūlawu winiscaya kala miyayen hapateyi
abhimata we da — e paridden ma yathokta wu udaya
wyayadi asta darsana nānayanta da sat tis bhodhi paksika
dharmanayanta da anukūla wa pawatna nānayayi.

Melu kiyana lada widarsana nānayanta amaturu kota
nawa lokuttara dharmanayan kerehi purwa kratyaya no
waradawā wanda pada sotapatti margayāta aradhana
karanu.

Okāsa. Aham . . . pe . . . patikarom.

Aham yācamī uggaha-mmittāñ ca patibhāga-muttam
upacāra-vidhim appamasamādhi-vidhim antogabbha cutusu
maggesu sotapatti-maggam

¹ So MS.

² In the MS. a section which belongs below p. 99 is here
inserted by mistake. I give it in its right place.

Nava . . . pe . . . hotu.

Nisidati . . . pe . . . parikammam aniccam dukkham
anattam

Mese tiksana nanayen nirvāna gunaya salakā bhawanā
kala kallu bhawāngaya s m. d. av. k. pathawi dhātuwa
pahala we. Ehi a. p. u. mk. udu talle ransiwiya mæda
tabanu.

Pūrwa k. no. w. w. puda. —

Okāsa. Aham . . . pe . . . patikaromi

kī tænata. —

Okāsa. Aham pathamajjhānam samāpajjitvā antogabbha
catusu maggesu sotāpatti-maggam anuloma . . . pe . .
pātuvā hotu.

Nisidati . . . pe . . . anattam. *

. . . . dutiya tatiya catuttha pañ-
cama anuloma

Okāsa. Aham pañcama . . . catuttha . . . tatiya . .
dutiya . . . pathamajjhānam patiloma

*The same, from pūrwa kratyaya p. 98 line 27 to p. 99
line 18 for sakadāgāmi-magga, but reading.*

. . . . tojo dhātuwa pahala wē. Ehi a. p. u. mk. yatī
talle ransiwiya mæda tabanu.

The same for anāgāmi-maggā with

. . . . āpo dhātuwa pahala wē. Ehi a. p. u. mk. hra-
daye ransiwiya mædu tabanu *and also adding the five
dhātuwas respectively after the five jhānas taken reversely.*

*Pūrwa kratyaya no waradawā wænda pudā arhat-mar-
gayata ārādhanā karanu.

Okāsa. Aham . . . pe patikaromi.

Aham yūcāmi antogabbha catusu maggesu ara-
hatta-maggam.

Nava l. dh . . . pe nibbāna-paccayo hotu.

Nisidati . . . pe parikammam aniccam dukkham
anattam (bis).

* *The following, with the last clause of the preceding
section, is the portion referred to in the note above (on
p. 98), as having been misplaced*

Mese u sita elba situwā bhawanā kala kalhi
wayo dhātuwa pahala we. Ehi a. p u. mk nābhiyo ransi-
wiya mæda tabanu

P k no w. w. pada.

Okasa. Aham . . . pe . . . patikaromi

ki tænata

Okasa. Aham pathamajjhanam samapajjiva antogabbha
catusu maggesu arahanta-maggam anuloma . . . pe . . .
pātura hotu.

Nisidati . . .

Pathawī dhātuwa

. . . dutiya . . . anuloma . . . tejo dhātuwa

tatiya . . . anuloma . . . āpo dhātuwa

catuttha . . . anuloma . . . wāyo dhātuwa

. . . pañcama . . . anuloma . . . akasa dhātuwa

. . . pañcama . . . patiloma . . . akāsa dhātuwa

. . . catuttha . . . patiloma . . . wayo dhātuwa.

[*Hiatus in the MS.*]

. . . tatiya . . . patiloma . . . āpo dhātuwa

. . . dutiya . . . patiloma . . . tejo dhātuwa

. . . pathama . . . patiloma . . . pathawī dhātuwa.

The same for sotapatti-phala reading.

Mese tiksana prajñawen nirwana sita elba situwa ema
niwan ma aramunu koremm siliya abhinukha kota bha-
wana kala kalhi bhawangaya s. m. dw. aw. kota pathawī
dhātuwa pahala we. Ehi a. p u. mk. telwala mæda ran-
siwiye tabanu.

The same for akādāgāmi-phala reading.

Mese niwan aramunu kota bhāwanā kala kalhi tejo dhā-
tuwa pahala we. Ehi a. p. u. mk. dakunu wale ransiya
mæda tabanu.

The same for anāgāmi-phala reading:

Mese tiksana prajñawen¹ nîrwana śapaya salaka bha-

¹ MS. prajñanayen.

wanā kala kalhi āpo dhātuwa pahala we. Ehi a. p. u.
mk. balā braṇa ature ransiya mæda tabanu

The same for arahatta-phala reading.

Mese tiksana ānāyēn nirwāna rasaya salakā bhāwanā
kala kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk.
balā pāsāture tabanu

The same for nibbānam reading.

Mese tiksana yēn bhāwanā kala kalhi ākāsa dhātuwa
pahala we. Ehi a. p. u. mk. balā nāsā de puta mæda
tabanu.

The same for catusu maggesu pathamam reading

Mese bhāwanā kala kalhi pathawī dhātuwa pahala we.
Ehi a. p. u. mk. wasata katuwe ransiwiya mæda tabanu.

The same for catusu maggesu dutiyam reading

Mese bhāwanā kala kalhi tejo dhātuwa pahala we. Ehi
a. p. w. mk. balā nābhiye ransiwiya mæda tabanu.

The same for catusu maggesu tatiyam reading.

Mese bhāwanā kala kalhi āpo dhātuwa pahala we. Ehi
a. p. u. mk. hradye ransiwiya mæda tabanu.

The same for catusu maggesu catuttham reading.

Mese bhāwanā kala kalhi bhavāngaya sindugana mano
dwāraya āwarjjanā kota wāyo dhātuwa pahala we. Ehi
a. p. u. mk. balā diwa wara ransiwiya mæda tabanu.

Pūrwa kratyaya no waradawā wænda pudā nawa lokut-
tara saddhaimayata ekawata ārādhana karanu.

Okāsa. Aham . . . pe . . . patikaromi.

kī tænata.

Okāsa. Aham pathamajjhānam samāpajjitvā antogabbha
catu maggesu sotāpatti-maggam sakadāgāmi-maggam anā-
gānimaggam arahatta-maggam sotāpatti-phalam sakadā-

gami-phalam anagāmi-phalam arahatta-phalam nibbānam
pathamam dūṭṭiyam tatiyam catuttham anuloma . . pe . . .
patura hoṭu.

Nisidati &c.

Mase nirwāna śapayelu ma sita elba sitawa ema nma-
wam ma ema aramuna karamm sibiya abhinukha kota
bhawana karammahata nawa lowuturā dharmawanta baḷu
śama appanā parikarmma upacara mk. bala bala nāsikā-
grayen ganunni yata kiyana lada e e isthānawalalu ma
taba dhānawalalu appanā parikarmma upacara anuloma-
yata tabana lada kramayen tebiya yutu.

Samatha wipassana wasāyen kiyana lada widhi kriyā
sanksepayakin data yutteyi.

Imam lkhita-pūñṇena Metteyyam upa-samkamū
Patitthapetvā sarane suppatittham sāsane.

Lowuturā Budu wemawa Sarwartha-siddhir astu.
S'riyam bhavatu. Ārogyam astu.

Śri suddha Buddha warsayen do das sūra siya sa tis'
wana wasu Asala masa pura wisṭmāya nam tithiya lat
kuya dina me diwasa hyā mmawana ladi.

2436 A.B = 1893 AD.

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p. XXX. mystic meditation, it should have been added, is considered from the Buddhist point of view as by no means incompatible with moral depravity. So Devadatta- the Judas Iscariot of the Buddhist story—is great at Jhana (Jat 1 110)

p. XXXII. For further research on Buddhist mysticism Mr. Lafcardio Hearn's beautiful and suggestive book 'Gleanings in Buddha-Fields', published since the above was in type, can be strongly recommended. (See the notice of it in J R.A.S. 1898)

